

SOUVENIR OF THE FORT MUSEUM

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*Nataraja—13th Century
Dharmapuram Math*



The Building of the Department of Archaeology, Southern Circle, Fort St. George,
in which the Museum is housed.

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PREFACE

The cordial thanks of the Reception Committee are due to all the enthusiastic persons who have contributed articles to this Souvenir and made it a landmark, on the occasion of the opening of the *Fort Museum* and of the Fifth Session of the Central Advisory Board of Archaeology at Madras, which synchronised with it. The Governor General, Lord Louis Mountbatten, graced this Museum with his visit on the 28th February 1948.

Our thanks are due to Prof. V. R. R. Dikshitar and Diwan Bahadur Prof. C. S. Srinivasachari, who had extended their co-operation in the get up of this brochure and to those art lovers and public spirited men, specially the President of the Hindu Religious Endowment Board, whose endeavours contributed largely to the success of the Art and Archaeology Exhibition, arranged in connection with the opening of the Fort Museum. The Committee thanks the Printers, Messrs. G. S. Press, Madras, for their readiness in taking up the work and seeing to its neat execution

We also thank the public for their great interest evinced in this growing young Museum.

Fort St. George
Madras, 1-3-1948

V. D. KRISHNASWAMI
Secretary, Reception Committee

24 JUL 1945

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GOVERNMENT HOUSE
Guindy,
28th February 1948.

I deem it a privilege to associate myself with the opening of the Fort Museum, in connection with which this Souvenir Volume is being issued. I find that the original idea of the formation of such a museum was first mooted in 1946 by Col. D.M. Reid of the Old Madras Guards, and it was due in a great measure to his endeavours that it has been possible to have the museum organised permanently in its present form under the aegis of the Department of Archaeology. The museum is most appropriately housed in an ancient building which since Wellesley's time has been used variously as an Exchange, a Festive Hall and an Officers' Mess, and which is full of memories of the days of the East India Company.

The necessity for a museum such as the Fort Museum is great at the present moment as it creates a right focus for the study of the development of Fort St. George and an opportunity to gather together the many antiquities in the Fort, now scattered with private individuals and institutions. Further the Museum will serve not only as a reminder of the history of those days, but also as a fitting monument of the cultural links between the East and the West in the last three centuries.

The nucleus of the collections in the Museum includes the duplicates of colours in the Fort of certain British Regiments, old china of the East India Company's times, old guns, a portion of the Armoury from the Madras Museum, the silverware of St. Mary's Church and a number of old records and documents, all of which are invaluable for their historical associations.

I must congratulate the Department of Archaeology, Southern Circle, for organising an Art & Archaeology Exhibition along with the opening of this Museum. The exhibits have been collected with great trouble and diligence from various temples in South India, as well as from private individuals and the collections of bronzes, and coins are especially interesting. I hope that this exhibition will not be merely of a temporary character but that it will lay the foundation for a permanent collection and study of these articles, which have so much to teach us of ancient South Indian culture.

Archibald Hogg

GOVERNOR OF MADRAS,

MADRAS THROUGH THE COMPANY'S DAYS AND LATER

BY

PROF. C. S. SRINIVASACHARI

I

Though the historical and cultural importance of the neighbourhood of Madras was a continuous one and did not disappear with the disappearance of Hindu dominion in South India, the place had a new birth, as it were, when the English rented the settlement in July—August 1639, from Damarla Venkatappa, the Nayak of the coast country between Pulicat and San Thome. Francis Day, the Chief of Arumugam (Armagaon) Factory, voyaged to seek a better site for settlement to the neighbourhood of Pondicherry and returning, reached the shores of Madras, on the 27th July 1639; and he saw that cheap cloth, which was the first consideration of the servants of the Company, was available in plenty and in considerable variety, in the neighbourhood. The Nayak's grant promised to defray, in the first instance, the charges for the building of a fort by the English, who however should repay the amount as and when they actually took possession of the fort and to give them half the customs and revenues of the port, as well as to guarantee good behaviour and correct observance of contracts by the merchants, weavers and painters of cloth that would settle at the place. The date of this agreement is held by Sir W. Foster to be 22nd August 1639.

Day was directed by the Masulipatam Council to *pishcush* (present) the Nayak with the gift of a horse so that he might extend the time-limit for negotiations to be completed. The Nayak hoped to get good horses from Persia through the English, and to strengthen his dominion with a friendly port. The Portuguese captain of San Thome was asked by the Viceroy of Goa to offer the English any part of his town wherein they might desire to settle.

The Surat Council, as the controlling authority of the Bay Factories, was not decisive in its support of fortifying the new settlement, and it even suggested the possibility of acquiring Tranquebar from the Danes, "if their poverty should induce them to part with it" (letter dated 8th January, 1640). A fortnight after the receipt of this letter, Day and Cogan of the Masulipatam Council, reached the Madras foreshore and took on hand seriously the building of the Fort (1st March, 1640). In spite of the Nayak not giving substantial help, the work of building was pushed on, and it is surmised from the name given to the Fort, that perhaps the inner part of it was finished by St. George's Day, i.e., 23rd April, 1640 O.S.).

Soon a thriving village of 300 to 400 families of weavers, painters and other workers of cloth grew up by the north side of the fort. It got the name of Chennapatnam as the Nayak desired to have it named after his father Chennappa Nayak.

The first bulwark of the Fort faced San Thome or the southern side from which an attack was feared. The Directors in London objected, as usual, to the heavy cost of the fortification and subjected Day to a rigorous inquiry. Cogan who had charge of the place during Day's absence (1641-42) vigorously defended himself against charges of extravagance.

Day returned to Madras and was its Agent from 1642 to 1644. He was accused of private trade and fined £500. Neither he, nor his fellow-worker Cogan, even more forgotten than himself, has been kept in memory by statue, portrait or place-name.

The area included by the outer walls connecting the bastions came to be known as the Outer Fort, and the original walled enclosure round the Factory House was the Castle. The European houses adjoined the Castle on its north and south sides and were enclosed in the Outer Fort which came to be known as the Christian Town and subsequently as the White Town. The Indian Town on the north of the Fort was the Black Town which was also protected by an earthen wall pierced by gates.

The growing town of Madras received detailed notice from contemporary travellers who visited it in the latter half of the 17th century, like Daniel Havart (between 1670-78) ; Dr. John Dryer, Surgeon to the Company (1673) ; Dominic Navarette, a Spanish priest (about 1678) ; Captain Dampier (1690) and Thomas Bowrey (1669). Bowrey tells us that the natives were mostly gentiles, commonly called *Gentues* (Telugus) and *Mallabars* (Tamils). Several Portuguese merchants from San Thome were allowed to live in the White Town ; and though they were allowed to be sentinels, they were not admitted to the rank of officers. Catholic *padres* ministered to such Englishmen as had taken Portuguese wives and had a powerful hold over the Portuguese soldiers. After 1660 provision was made for starting a library and for distributing copies of the catechism to the school children, while daily prayers were offered in the Factory House.

The Hindus had their own temples, *viz.*, the Great Pagoda, dedicated to the twin gods, Chennakesava and Chennai Malleswara, built even before 1646 by Beri Timmana the Company's Chief Merchant and by Nagabattan of Arumugam who was the Company's gun-powder-maker. Alangatha Pillai who was the Assistant Chief Merchant about 1680, built the Ekambareswarar shrine in Mint Street which was then a weavers' suburb outside the walls of Black Town. There was also the old Mallikeswarar shrine at the northern end of Muthialpet, also a suburb outside the town walls. In the neighbourhood there were the noted and ancient shrines of Triplicane, Mylapore and Tiruvorriyur. The Indian town was under the control of three officials ; the headman (Adhikari), the accountant (or Kanakkupillai) and the Pedda Nayak (chief watchman) or Taliari. The headman tried petty offenders at the Town House or Choultry which also served as a customs-house and as a jail. Among the Indian merchants, some

assisted in the procuring of cloth for export and in the selling of European goods imported. These were known as the Company's Merchants and the senior among them was the Chief Merchant. Beri Timmana was the first Chief Merchant ; and Seshadri Pillai who was very prominent in the country helped in developing the town.

There were linguists or *dubashes* under the Merchants who became very prominent in the 18th century. These served also as envoys and agents to the courts and camps of the Indian rulers. Kasi Viranna who was Associate Chief Merchant with Timmana, enjoyed considerable influence with the Sultan of Golconda and the privilege of paying only half customs in his dominions. When he died in 1680 a quarrel arose as to whether he should be buried according to Mussalman rites as he had displayed considerable partiality towards Islam and even built a masjid—or burnt according to Hindu rites. The Governor and Council would not “admit the Moors such pretences in the town” and ordered the cremation of the body ; but they prohibited Viranna's youngest wife from immolating herself on the pyre ; and this is the earliest instance of prohibition of *sati* in Madras. Viranna had organised a joint stock company of Indian merchants called Cassa Verona and Company which was subsequently reorganised in the time of Governor Yale, with a capital of 20,000 pagodas divided into 200 shares distributed among 76 merchants.

II

The English always took good care to keep on safe terms with the ruling powers. When Venkatapati Raya died in 1642 and unrest prevailed at the accession of his successor, Sri Ranga Raya, by whom their patron Damarla Venkatappa had been disgraced, they sent no *nazar* to the new king, saying that “until our Nayak and the king be either reconciled or absolutely outed, we intend to stand upon our guard and keep what we have”. They boldly withstood Mallai Chetty who hoped to subdue the territories of Damarla with Dutch help ; and when Sri Ranga Raya secured the support of Mallai and became somewhat friendly to them, they offered to send Greenhill to Vellore where the Raya was residing, for securing the “reconfirmation of what was granted unto Mr. Cogan by the great Nayak under whose protection formerly we lived”. Before this letter was despatched, the English received a message from the Raya, soliciting their assistance against the Dutch at Pulicat. Greenhill thereupon paid a visit to Sri Ranga Raya, either at Vellore or at Chandragiri, and got a *cowle* from him which was to stand firm as long as the sun and the moon should endure and dated Parthiva, Karthika, the moon in the wane. In a copy of Sri Ranga's grant still available the Raya says, “You are now come to one of my new towns called Srirangarayapatnam” which was very likely the name by which he wished the new town to be called.

We learn from the *Ushaparinayam* of Ankabhupala, a brother of Damarla Venkata, which he dedicated to his father, Chennappa, that his younger brother, Ayya, saw that the people of Pralaya Kaveri (Pulicat), viz., the Dutch were incessantly fighting with the people of Mylapore (the Portuguese at San Thome) and, in order to put an end to that fighting, he founded the town of Chennapatna (Madras) between them so as to prevent their mutual bickerings.

The village called Madraspatnam had existed even prior to the settlement of the English in 1639-40 ; and it lay to the north of the site of the Fort. In the available records of 1639-45, a distinction was made between the original village of Madraspatnam and the new town which grew up in and around the Fort and to which the name Chennapatnam was given. The English preferred to call the united towns by the name of Madraspatnam with which they had been familiar from the first, while the Indians chose to give it the name of Chennapatnam. The name Fort St. George was applied to the Fort probably from the beginning. It was employed in the Dutch records of September 1641 and officially used for the first time in a letter dated 17th July, 1642.

There are several interesting theories as to the origin of the name Madraspatnam or Madras. The name has been attempted to be derived from that of a Christian named *Madaresan* who was the head of the village of fishermen on the site, and to whom Beri Timmana applied for the site of the factory which was his plantain-garden on condition that he would cause the factory to be erected on it after his name as Madaresanpattinam. Another theory derives the word from Madras a Portuguese family settled in the village ; yet another bases it on a church of St. Mary (Madras-de-Deus) which existed at Madras prior to 1640. Yet another would derive it from Madhya Rajya between Pulicat and San Thome.

The village of Triplicane the seat of an ancient Vishnu shrine dating back to Pallava times, was formally acquired by the English in 1676 from Musa Khan, the Governor of Golconda, for an annual rental of 50 pagodas. They were in actual occupation of the place, though not very effectively, from 1658.

The Portuguese colony of San Thome first settled in 1522, was a prominent neighbour of Madras. It had always been associated with the adjoining Hindu town of Mylapore and its original name was San Thome-de-Meliapor. Its Portuguese and half-caste population lived a very disordered life and were despised both by the Moors and Hindus. It was under a Portuguese captain and nominally under the sovereignty of the Hindu Raya.

San Thome was subjected to the buffetings of enemies, threatened by the Dutch, attacked by Golconda and fell into the hands of the latter in 1662. But it remained under Mussalman control only for ten years till 1672 when it

was taken possession of by the French Admiral De La Haye. The San Thome Fort then was twice as extensive as the White Town of Madras and the two years of its occupation of the French constituted but one prolonged blockade of the town by the combined armies of the Golconda Sultan and the Dutch. The Dutch had the honour of reducing the Fort but the Muhammadans took actual possession of it. The English Governor tried to persuade the Muslims completely to demolish its fortifications, as he was afraid that the inimical French might recover the Fort. It was only by the Dutch getting the support of Madanna Pant, the all-powerful Brahman minister of Golconda, that they could prevent the Musalman governor of San Thome restoring the Fort to the French in return for a lakh of pagodas. Combined Dutch and English persuasion led to the pulling down of the fortifications of the place for which Governor Langhorne supplied engineers and overseers and gun powder (1675).

Two years later the famous Shivaji advanced dangerously near Madras. The great Mahratta first requested some "cordial stones and counter poisons" and the English sent these along with a civil letter and a quantity of fruits from their gardens. A second demand was made for the same articles by "this dangerous mufussil customer". It was promptly attended to. A repetition was made; but it was ignored. Subsequently Shivaji asked for some English engineers, but it was politely declined.

III

When the fortunes of Sri Ranga Raya declined, the English hastened to secure the friendship of Nawab Mir Jumla, who speedily overran the northern part of the Carnatic and became the overlord of Pulicat and San Thome. They mollified him with a brass gun "which he would not be denied of" and contrived to secure the Nawab's confirmation of their previous privileges.

After the Nawab joined Prince Aurangzeb and departed for Hindustan on the invitation of Shah Jahan, the Mughal-Emperor, his erstwhile master the Qutb Shah of Golconda, tried to assert his authority over his acquisitions in the Carnatic.

The siege of Madras by Tubaki Krishnappa Nayak, a lieutenant of Mir Jumla, in 1657, was followed by the quick completion of the wall enclosing the Outer Fort, or the European town, while the Indian town was left very much as it was.

Not merely was there danger of external invasion, but there occurred frequently serious disputes between the Right and Left hand castes of the Hindus, the first of which occurred in 1652 and led to serious rioting. The Right hand castes included the land owning classes, the village accountants and some of the depressed classes. The Left hand groups embraced the trading and artisan classes, oil-pressers, weavers and leather workers. The main cause of the disputes was with reference to the streets and routes along

which the wedding and funeral processions of the respective castes were to proceed and the paraphernalia of these processions.

The Golconda general, Neknam Khan, gave a *cowle* which promised that the town of Madras "shall remain wholly rented for ever under the English so long as the Sun and Moon endureth and so they perpetually enjoy it". (1672).

Greenhill's successor as Agent was Thomas Chamber who ruled autocratically for three years and a half. Then followed Sir Edward Winter who had made himself acceptable to the dominant Cavalier party at home. The attitude of Neknam Khan was threatening. Rajput (Bundela) mercenaries had to be entertained for guarding the walls of the White Town. As if these were not enough, the Directors accused him of extravagance and of partiality towards Roman Catholicism. They appointed one George Foxcroft to replace him. Winter contrived to have Foxcroft arrested on a charge of having uttered traitorous words against King Charles and of being a Cromwellian in his sympathies. Foxcroft and his son continued in prison for three years; he vainly applied for assistance to the subordinate factory of Masulipatam and to the Presidency of Surat. Winter's usurped rule at last led to the rumour that he planned to deliver up Madras to the Dutch Governor of Ceylon and escape by a Dutch ship. A commission for the suppression of Winter was issued; and Foxcroft was at last reinstated as President in 1668. Foxcroft's Governorship was noteworthy as he was the first Agent to be created Governor of Fort St. George, in a despatch of the Company dated 10th March 1666 constituting the Governor and Council under their seal. Governor Langhorne who succeeded Foxcroft, had a time of prosperity. It was from his Governorship that the voluminous Government records preserved at Madras began to be systematically filed and maintained. The volumes known as Public Consultations begin with January 1672 when Langhorne assume office. The Public Letters to England, the Despatches from England and other series of the records begin either now or somewhat later.

Under Governor Langhorne began the gradation of the Company's servants into regular cadres, Writers, Factors, Junior Merchants and Senior Merchants from the last of whom the Members of the Council were to be chosen. The Governor was the First Member of the Council; other members were the Book-Keeper, the Warehouse-Keeper, the Customer, the Rental-General and the Scavenger who was in charge of the conservancy of the town.

The next Governor was Streynsham Master, whose *Diaries* have been edited in the Indian Records Series. He was masterful like his name, and introduced regulations for the better administration of justice and for the sober conduct of the Civil Servants. Thus the Choultry Court, wherein Indians received justice was improved; and a Superior Court of Justice presided over by the Governor and Council, was established to try civil and criminal offences by jury. The Governor imposed a house-tax on the inhabi-

tants for meeting the expenses of scavenging, for night patrol and for keeping the markets clean. He licensed all taverns and places of entertainment and subjected them to supervision. Following closely the starting of the New Court of Judicature, came the construction of St. Mary's Church in the Fort, the foundation-stone of which was laid on Lady's Day, 1678. The Church was built by the Governor and his Council on their own initiative. It was the first building connected with the Anglican Church in India. It has remained, to this day, much the same, except for the spire and the tower subsequently added in the place of the old ones. It is full of mementos of men who have helped to make Madras history; its narrow yard is literally paved with tomb-stones of various ages and containing inscriptions in several languages. These stones were removed from the stately tombs in the Old English Burying Ground near the High Court.

The rule of the succeeding Governors, Gyfford and Yale, (1681-92) merit some mention. Gyfford could not suppress the Interlopers who ruined the trade of the Company and of whom the most insolent and daring was Thomas Pitt, who subsequently became Governor himself. Yale's name was given to an American University that developed out of the Collegiate School of Connecticut, because he helped it with a parcel of books and pictures from which a sum of £560/- were realised and because he happened to have been born at Boston. Yale also saw the institution of a Mayor and Corporation for the city of Madras. The scheme was hatched in the vigorous brain of Sir Joshua Child, the masterful Director of the Company, and was implemented in a charter under the Company's seal issued on the 30th December, 1687.

Besides the Mayor, there were to be 12 Aldermen—three English Members of the Council, three Portuguese merchants, three Jewish merchants and three Hindus (Chinna Venkatadri, a younger brother of Beri Timmana, who was the then Chief Merchant; Muthu Viranna; and Alangatha Pillai)—were nominated Aldermen in the charter itself and sixty Burgesses. The Mayor and Aldermen were to be a Court of Record; and the Mayor and three of the Aldermen, were to be the Justices of Peace. The Judge of the Supreme Court of Judicature was to be the Recorder of the Corporation. The inauguration ceremony took place in all pomp on the 28th of September 1688.

It was in the time of Yale that Madras began to coin Mughal Rupees; and soon after they got also the right of coining gold *mohurs*. From 1640 the Madras Mint had been striking pagodas of gold as well as *panams* and copper *cash*. The extension of the Mughal authority into the Carnatic and the consequent troubles led to the organisation of a body of Indian peons for the guarding of the Madras suburbs.

Governor Higginson (1692-98) who followed Yale was the First Mayor of the Corporation. He built a new hospital, made the Corporation

responsible for conservancy and policing and passed measures for the appointment of special managers for the two great Hindu temples (of the Town of Madras and Triplicane). New suburban villages were acquired from the Mughals in 1699. These were Egmore, Purasawalkam and Tondiarpet. The troubles that rose about their possession were amicably settled through the efforts of Sunkarama, the then Chief Merchant of the Company.

In 1708 five new villages including Tiruvorriyur, Nungambakam and Vyasarpadi were given over by Nawab Daud Khan of the Carnatic and confirmed by a Mughal Imperial Grant of 1717. The intervening village of Vepery, along with Perambur and Pudupakkam, was acquired in 1742 from the orphaned young Nawab, Muhammad Sayyid, who was residing at Madras for safety after the assassination of his father Safdar Ali. Higginson pulled down the original Fort House and built a new one, and this building constitutes the nucleus of the present Secretariat Buildings and is therefore, among the existing structures of Madras, the second oldest one, being only 15 years junior to St. Mary's Church.

The affairs of the Corporation were not satisfactory. It was difficult to secure proper representation among the different communities in the bodies of Aldermen and Burgesses. Thus we read:—"The Armenians had always declined to serve, no Jews were available, and it's not thought safe to introduce Moormen into any part of the Government and it's our opinion they are never to be trusted. The Portuguese generally stood aloof, and there were no Dutchmen in the place."

From the accession of Higginson in 1692 to that of Morse in 1744, there were 13 Governors, all of whom advanced the Company's mercantile interests and at the same time were busy amassing private fortunes. Governor Pitt, (1698-1709) better known as "Pirate Pitt", had been a red rag to the Company, before he became Governor. He easily showed his mettle; and during the eleven years of his rule he solved all the problems that confronted him in a most successful manner. Under him Madras surpassed the other English settlements in India, in grandeur, prosperity and general cleanliness, according to the testimony of Lockyer. Manucci's experiences, gathered together in his valuable *Storia Do Mogor*, were collected in Madras during the years of Pitt's Governorship. Pitt likewise maintained the cause of his old masters, the Old Company, against the presumptions of the New, but proved a very loyal servant of the United Company, after their amalgamation. His famous diamond, which he got from an Indian merchant was the making of the fortunes of the Pitt family, particularly of his grandson, William Pitt the Elder. Scandalous stories were current about his acquisition of the diamond. In his time Old Black Town was fortified and equipped with a rampart provided with guns and flanking works.

IV

Gulstone Addison a brother of the Essayist Joseph Addison, got the Governorship (1709) largely through the interest of the latter in London; and it was his fortune left to Joseph that enabled the latter to marry the Countess of Warwick. Another Governor was the father-in-law of the well-known politician, Viscount Townshend. Joseph Collett, who was Governor in 1717-20, founded the suburban village of Colletpettah for the settlement of the weavers. The name has been corrupted into Kaladipettah which means loafers' quarters. In his time the first regular English Mission was started in Madras under the auspices of the S.P.C.K. Under the next Governor, Francis Hastings, (1720-21), a large number of weavers were settled in the village of Purasawakam. Governor Elwick (1721-25) was marked by "ignorance in his business, indolence in the care of it and insolence to his superiors." Macrae, a canny Scotsman, (1725-30) was the 'prince of merchant governors.' He put in order the ramparts of both White Town and Black Town and greatly encouraged the Armenians. Of these, the most prominent was Coja Petrus Uskan, who built the great and still existing Marmalong Bridge, which spans the Adyar river connecting Saidapet with Guindy, as well as the stone steps leading to the summit of St. Thomas Mount. He opened the grave of St. Thomas at San Thome, when it was exposed for the veneration of the faithful (1729). His long career was marked by consistent loyalty to the British for whom he exercised his considerable diplomatic skill with Raghuji Bhonsle of Berar, when the latter invaded the Carnatic in 1740. Like the Armenians, the Jews were an important community engaged in the diamond and coral trade, the memory of which is preserved in Pagadalpet or Coral Town, which constitutes the northern part of Muthialpet.

Under the next Governor, Morton Pitt (1730-35), Chintadripetta, formed by the loop of the Cooum River, was founded as a weavers' village. Now that the interior was getting anarchical, large numbers of weavers were settled in Madras from Salem, Udayarpalayam and other centres of cloth manufacture and given facilities in the spacious villages of Tiruvottiyur, Nungambakkam and Vyasarpadi. Sunkarama, the Chief Merchant, and his successor, Thambu Chetty, were put to great strain in their tasks from the growing confusion in the land.

From the time of Governor Binyon (1735-44) the humdrum routine life of Madras was replaced by one of political and military excitement. The increasing weakness that marked the ruling House of the Carnatic was worsened by the aggressive disloyalty of Chanda Sahib, by the bone-peeling invasion of Raghuji Bhonsle, the practical extinction of the old line of the Nawabs and the accession of Anwaruddin Khan as the new Nawab. The English were assiduous in their attentions to the new powers and to Nizam-ul-Mulk, who was trying to assert his authority over South India at the time.

It is a good feature that in these days when coinage was debased elsewhere, the Madras Mint, under capable masters like Lingha Chetty, coined pure Star Pagodas, Madras Pagodas, Madras Gold Mohurs and Arcot Rupees.

The bombardment of Madras by La Bourdonnais and the capitulation of the Fort on 10th September 1746, was followed by French occupation of the place for 3 years till August 1749, the seat of the Government being shifted to Fort St. David, where it remained till Madras again secured its rank in April 1752. The French aimed to retain Madras permanently ; they demolished the Indian houses of Black Town, which adjoined the north wall of the Fort and formed a glacis with the debris. They tried their best to induce many of the Tamil merchants, who had abandoned the town, to come back to it. But while Madras declined, Pondicherry was not benefited ; and we have the evidence of Ananda Ranga Pillai, the famous diarist of Pondicherry, for the people flocking back to Madras on its rendition to the English.

The English came to be suspicious of the Armenians and the Catholic priests because they were suspected of having intrigued with the French and the former were asked to withdraw from the White Town. Admiral Boscawen, who was at Madras, now took possession of San Thome and Mylapore (1749) on behalf of Muhammad Ali, the refugee Nawab, whom the English now sided ; and they got a *firman* from him for the place. The English feared that Dupleix might occupy San Thome as a counterpoise to the loss of Madras under a grant from Chanda Sahib, his partisan ; also the notorious Bishop Noronha who had been appointed Procurator of the Portuguese at San Thome by the Viceroy of Goa and as the Havildar of Mylapore by Chanda Sahib, was dangerous, being in touch with Dupleix and his wife of whom he claimed to be a nephew.

The Esplanade on the north and west side of the Fort, now came to be known as the Mahratta Ground, because it was first cleared of houses at the time of the threatened incursion of the Mahrattas in 1740-1 and was similar in origin to the Mahratta Ditch of Calcutta.

The Company now sent out a distinguished mathematician and engineer, Benjamin Robins, an F.R.S., and author of a Treatise—*New Principles of Gunnery*—which was translated for Frederick the Great by Euler. Robins drew plans for the fortification of Muthialpet and Peddanaickanpettah, which now came to be known as Black Town in consequence of the demolition of the greater part of the Old Black Town and for extending the west front of the Fort into the Island and diverting the course of the adjoining river as a consequence. Though Robins died early, his assistant, Brohier, improved to some extent the western face of the Fort.

It was now that Clive became the Steward of Fort St. George and he married Margaret Maskelyne in the Fort Church (1753). Nawab Muhammad Ali remitted the town-rent of Madras and gave the Jaghir of the Poonamallee country as a reward for English help to him. He also pledged to the English

the districts of Chingleput, Covelong, Manimangalam and the seven mahanams of Tripachchur.

Owing to the French occupation of Madras, the Municipal Corporation and the Mayor's Court, which had been functioning under the Charter of 1726, had ceased to exist; and a fresh charter to replace that of 1726 was issued in 1753 by which the Mayor and the Aldermen were revived and were to form a Court of Record. There was also created a Court of Requests for decision of petty civil suits, besides the Court of Quarter Sessions constituted by the President and Members of Council.

V

The hero, so far as the fortunes of the city of Madras were concerned in the victorious decade 1752-61, was Pigot, Governor for the first time from 1755 to 1763. His Dubash, Manali Muthukrishna Mudali, built the new Town Temple in the place of the Old Pagoda which stood solitarily in the middle of the Old Black Town and was finally pulled down in 1757, its material being used up in building the north face of the Fort. Pigot employed for a number of months as many as 10,000 labourers daily for carrying out the fortifications of the enlarged Fort as against the threatened war with France, rumours of whose outbreak reached Madras early in 1757. He was assisted by the Fort Engineer, Call; and the work was completed on the eve of Lally's seige of the Fort (December 1758 to February 1759). The defence was very stubborn and the heroes of the siege operations included the brave Sepoy-General, Yusuf Khan. After the siege was raised, the Directors resolved that the Fort should be entirely renovated: work was begun in 1760 on the west and south fronts—particularly the Lawrence and Pigot Bastions first claimed attention. In 1767 Government appointed Benfield an assistant to Call as the Engineer of Madras. He finished the Royal and Demi Bastions and enlarged the North Ravelin. He also became the contractor for the building of the walls of the New Black Town, which extended for three and a half miles along the northern and western bounds and finished his work by the end of 1772.

Within the Fort, many of the inhabitants were ordered to sell their houses and live outside; and several barracks were built in the spaces thus cleared. The Fort itself was changed in shape, from a half decagon into a semi octagon. A wet ditch was dug round the *enceinte* and round the ravelins and their lunettes and the sea-front was rebuilt also with indentations to afford flanking fire.

The building of the Black Town Walls was hastened by Hyder Ali's first raid which threatened the Garden-House of the Governor—Government House in Mount Road—and caused considerable panic in the city (1767). Hyder's second raid on St. Thomas Mount and on San Thome on the eve of the termination of the First Mysore War caused even greater alarm, since

Government had no proper cavalry troops and the city had provisions for only fifteen days. The Wall of Black Town was equipped with flanking works at intervals and a glacis outside. Wall-Tax Road keeps alive the memory of the ramparts on the west side as the men who lived under the arches of the western ramparts paid a tax or rent. Debtor-prisoners were confined in the bastions in the north-western angle of the wall and criminals were put in another bastion and their memory is kept in the name Old Jail Street, next to the demolished North Wall.

There were a series of mediocre Governors after Pigot who would have done well in the olden days, but who were utterly unable to cope with the serious military and political problems that confronted the British power. Pigot was followed by Robert Palk, originally a chaplain, by Bouchier, by Du Pre and by Alexander Wynch (1763-1773); and all these four men found the problems of government beyond their strength. Bouchier and Du Pre were impotent eyewitnesses to Hyder's raids and dictation. Wynch was corrupt enough to countenance all the extraordinary demands made by the Nawab on the wealthy Rajah of Tanjore and allowed the kingdom to be handed over unblushingly by the Company's troops to the Nawab. The Directors now interfered and reappointed Pigot, who was their old and trusted servant and who had secured in the meanwhile great political influence and an Irish peerage. The second Governorship of Pigot was to end tragically.

Nawab Muhammad Ali desired, as early as 1764, on account of the security it afforded, to have a permanent residence for himself in Madras. At first the plan was to have a palace built for him in the Fort area—the idea being still kept up in the name of Palace Street, given to the principal thoroughfare of the new portion of the Fort. In 1767 the Nawab acquired houses in Chepauk and added to them a vacant spot of sandy ground on the north and east. On these spots the Chepauk Palace was erected, probably in 1768. It consisted of two blocks—the southern, Kalsa Mahal of two floors and the northern building known as the Humayun Mahal and containing the Diwan Khana. A wall was built round the whole area which covered 117 acres and extended from the Coom to Pycroft's Road.

Under Pigot, Madras had revived in prosperity. The Fort now came to have a good and ample supply of water, while the construction of garden-houses on both sides on the Mount Road and in Egmore went on apace. It was now that Warren Hastings, the future Governor-General, served in Madras for nearly three years as a member of the Council. Hastings was Second Member of Council and Export Warehouse-Keeper and took a prominent part as a Member of the Select Committee and of the Committee of Works. He suggested that the port should be provided with a pier projecting into the sea. He abolished the offices of the Company's Merchants, appointed *gumastas* to tour through the country and personally made advances to the weavers, without any middlemen in the shape of merchants coming in.

The last important Chief Merchant of the Company was Manali Muthukrishna Mudali, who was the Dubash of Governor Pigot and the builder of the New Town Temple.

A Board of Police with the Governor as its President, was instituted for a short time. But it could not function effectively owing to a number of difficulties. Corruption was rampant among all grades of the service, while the Nawab was very extravagant, borrowed money freely and at usurious rate of interest and pledged the revenues of his dominions in anticipation. In the time of Governor Wynch (1773-75), Tanjore which was under the rule of a Maratha dynasty, was unblushingly handed over by the Company's troops to the Nawab who had claims to arrears of tribute from that kingdom. The Directors recalled Wynch and sent over Pigot to be the Governor for the second time. Pigot did not realise the changes that had crept in since, nor that corruption was so rife.

Pigot's arrest by the hostile majority in the Council which supported the extravagant and unjust claim of Benfield for 23 lakhs of rupees against the revenues of Tanjore alleged to have been lent by him to the Nawab who had pledged the Tanjore Revenues as security, was followed by the usurping government of Stratton (1776-77). In the sequel, Pigot died in imprisonment, after some illness, on the 11th of May 1777. The inquest over his death resulted in a verdict of wilful murder against Stratton and others of the majority. Then followed Whitehill who was Governor for two years. Governor Rumbold who followed Whitehill was in power for just over two years; and he was again followed by Whitehill who was, however, suspended within a few months by Warren Hastings. Rumbold had also been removed from office by the Governor-General.

Lord Macartney (1781-85) guided the critical war with Mysore to a safe termination, unlike the incapable Rumbold and Whitehill. It was in his time that George Town assumed the shape that it now has. Stephen Popham who was a solicitor practising at Madras reclaimed and developed the waste land between the two pettahs Muthialpettah and Peddanaickanpettah, dug a drain channel and cross-drains, raised its level and gradually built over the whole area. It was also now that the householders on the high ground towards the south of Black Town were transferred to Mannady where part of the earth removed from their previous sites was accumulated, thus giving rise to that name (meaning mud accumulation).

Popham submitted a plan in 1782 for the establishment of a regular police for Madras and for the regulation of the city, in which were comprehended many matters which would now be regarded as purely municipal in their nature. Sir Archibald Campbell was Governor in the years 1786-90. He formed a Committee of Police for the regulation of wages and prices, consequent upon Popham renewing his plan and empowered it to regulate the

wages of servants and prices of provisions in the markets and also to preserve cleanliness in Black Town. This Committee was short-lived and ultimately superseded by a Board of Police.

In 1777 Veeraperumal Pillai was appointed Kotwal of the markets. Three years later a regular Superintendent of Police was appointed to inspect the bazaars and fix the prices. The power to levy municipal taxes was given by a Parliamentary Act of 1792 to the Company. But for a long time the householders evaded paying any assessment at all.

In 1797 a regular Police scheme was instituted and a Committee of Police was organised, including a Clerk of the Market, a Kotwal and an assistant and from this date the modern police organisation of the City may be said to begin.

The Governorship of Sir Archibald Campbell witnessed the foundation of an Astronomical Observatory at Nungambakkam and also the plantation of the first Botanical Garden. A separate Medical Department was constituted for Madras in 1786 under the control of a Physician-General who was to act also as the Director of Hospitals. The Madras Post Office was started in the same year as a Government concern; and it was arranged that all letters were to pay postage at the rate of one *fanam* for a single letter for every 100 miles. A Charity School was also organised for maintaining and educating the orphan children of soldiers and other Europeans under a famous teacher, the Rev. Dr. Andrew Bell, who was noted for having inaugurated the monitorial system of instruction, known for long as the Madras System of Education. A Lunatic Asylum was started in 1793 owing to the energy of Surgeon Conolly.

The rule of the two Hollond Brothers who were successively acting Governors (1789-90) was marked by great incompetence and corruption. Their corruption was fully exposed in the conviction for forgery of Carnatic Bonds of their favourite Dubash, Avadhanam Paupiah who was the factotum of the Hollond brothers and became for a time the most influential and dreaded man in Madras. Echoes of Paupiah and the Hollonds find a place in Sir Walter Scott's novel, *The Surgeon's Daughter*.

Connected with the Lawrence Asylum Press Almanac was the origin of the newspaper press in Madras. About 1800 a censorship was instituted over the press and all the newspapers were to be submitted to the Chief Secretary before publication. The three earliest journals were *The Government Gazette*, *The Madras Gazette* and *the Madras Courier*.

In the time of Governor Hobart, a Recorder's Court was established and the old Mayor's Court was absorbed into it. In 1798 a new Charter of Justice was received on the basis of which a Recorder's Court was erected. Three years later the ancient Choultry Court was abolished and a new Supreme Court of Judicature was started with the Recorder, Sir Thomas Strange, as its Chief Justice.

The rule of Lord Clive II, Governor (1789-1803), saw the extension of English dominion over the entire Presidency. He constructed Cochrane's Canal which extended the North River flowing by the West of Black Town into a navigable channel as far as Ennore ; and he also built the Banqueting Hall by the side of the New Government House which he enlarged so as to be in fitting dignity, alongside the magnificent Chepauk Palace of the Nawab.

The Banqueting Hall was built to represent, as it were, the triumph of Seringapatam ; Lord Clive combined with it the memory of Plassey, the great achievement of his father, both of which victories are indicated by the friezes on the pediments of the roof. A battery, still existing on the North Beach Road, was constructed in his time at the sea end of the Black Town wall.

Thus Madras grew almost into its present shape and extent with the opening years of the 19th century, even as the Madras Presidency came to be finally formed about the same time.

VI

Lord William Bentinck was the Governor of Madras in the years 1803-7 and encountered a great deal of trouble during those years. There was first, the trouble caused by the Sepoy Revolt at Vellore ; and there was the further quarrel between the Government and a Judge of the Supreme Court of Judicature. Justice Gwillim quarrelled with the Chief Justice, with Mr. Petrie, Senior Member of Council, and, at last, with the Governor himself. He objected to the creation of a regular Police Force without the approval of the Supreme Court ; and on one occasion he burst out in open Court against the Governor in vile and libellous words. Sir George Barlow who stepped down from the acting Governor-Generalship into the shoes of Lord William Bentinck, was rendered miserable by the continued truculence of Justice Gwillim and by the insidious obstruction of his adherents of whom Thomas Parry, the founder of Messrs. Parry & Co., was one of the most formidable. Among the causes of disaffection the most vexed was the question of the Carnatic Debts. The free merchants had not as many opportunities of making gains as before ; the acquisition of the Carnatic and pensioning of its Nawab closed many openings for illicit profits and rapid riches. The mutinous spirit among the English officers of the Army first manifested itself in the truculence and insubordination of General Macdowall, the Commander-in-Chief. The wide circulation of the forged Carnatic Bonds, over which two Committees of Enquiry were set up, was another cause of the demoralisation of Government. In the litigations that followed, the enemies of Government were bold, impudent and successful. Barlow, who was unjustly blamed for all these, was recalled by a hostile Majority of Directors in 1813.

The rule of Hugh Elliot (1814-20) and of Sir Thomas Munro (1820-27) eased the situation to a large extent.

In 1812 Government created the Board for the College of Fort St. George. The Board maintained a depot and library for the sale and loan of Oriental works ; and, later, it took charge of the Library of Oriental Manuscripts transferred from the charge of the Madras Literary Society which was started in 1817 by Sir Thomas Newbolt, the then Chief Justice of the Supreme Court. Regular rules for observance by the Board of the College were framed in 1820. The College, besides training the civil servants in the vernaculars of the Province, supervised the instruction of *munshis* and of persons who were to be appointed as law-officers and pleaders in the Provincial Courts. This College was started in imitation of Lord Wellesley's College of Fort William at Calcutta.

It was now that Colin Mackenzie's association with Madras produced abundant fruit. Young Mackenzie joined the Madras Engineers in 1782 and during his stay at Madura, came into intellectual contact with the Brahmans and pandits of the place ; and he then formed "the plan of making that collection which afterwards became the favourite object of his pursuit for 38 years of his life and which is now the most extensive and most valuable collection of historical documents relative to India that ever was made by any individual in Europe or in Asia." Mackenzie's effort was greatly promoted by the collaboration of Hindu scholarship ; and his praise of the genius and learning of his *munshi*, Cavali Venkata Boriah is remarkable. A portion of the famous Mackenzie Collection was deposited in the Madras College Library in 1828. The Oriental Manuscripts Library rose from the nucleus collection of Mackenzie.

In 1818 Madras adopted the silver Rupee as the standard coin and abandoned the Old Star pagoda. Thus we fell from a gold to a silver currency. In the time of good Governor Sir Thomas Munro (1820-27) the cause of education was promoted vigorously and the administration was made efficient by many reforms. He appointed a Committee of Public Instruction for the promotion of popular education.

St. George's Cathedral was consecrated in 1816 by Bishop Middleton of Calcutta. St. Andrew's Kirk was finished in 1821 and was long regarded as "the Noblest Christian Edifice in Hindustan." The Madras Club was started in 1832 and quickly became famous as the finest residential European Club in India.

The promotion of English education was taken up seriously on hand in the thirties of the century. Governor Lord Elphinstone's famous minute of 1839 started the High School which subsequently developed into the Presidency College and also the University Board for promoting Higher Education.

The handsome Doric Light House Column on the Beach was erected in 1842 and the Mint was reorganised about the same time. The School of Industrial Art, the Government Survey School which subsequently developed into the Engineering College and the Madras Medical School were, all of them, the fruits of the fourth and fifth decades of the century. The nuclei of the Christian and Pachayappa's Colleges germinated in 1837 and 1842 respectively. The abolition of the titular Nawabship of the Carnatic in 1855 did not shake the loyalty of the Madras Muslims during the year of the Mutiny, though the action of the spoliation could not be justified either legally or morally ; and the Chepauk Palace was taken over for Government Offices. A Department of Public Instruction was created in 1854 for implementing the recommendations of Wood's Despatch. The University of Madras was started in September 1857 by Act No. XXVII of 1857 of the Legislative Council of India. The Torture Commission of 1854 submitted their report as a consequence of which the Police Force was reorganised and Revenue Officers were deprived of their Police-powers. The Company's rule disappeared from Madras at the same time as the *hookah* and the *palanquin* disappeared.

The Guindy Government House which had been already acquired, was greatly improved by Lord Elphinstone, to whom it owes its present form at considerable expense to the tax-payer.

The European society of Madras was not, however, noted for its cultural excellence. John Bruce Norton, a famous publicist and lawyer of Madras, thus wrote about social life among the Europeans at Madras:—"The men are all so completely engrossed in the occupations of the hour, that they have neither the time nor the taste for such inquiries."

VII

In the Post-Rebellion epoch, the Governorship (1859-60) of Sir George Trevelyan, the well-known brother-in-law of Lord Macaulay though short-lived was particularly successful. His rule bade fair to rival the services and the popularity of Sir Thomas Munro. Trevelyan converted the open Esplanade outside the new-demolished west wall of Black Town into a fine park which has since been known as the People's Park. He also took vigorous measures to build up an effective and sufficient supply of fresh water for drinking purposes, and his name is still associated with the Trevelyan Basin near Elephant Gate.

Governor Sir William Denison (1861-66) did not care to conceal at all his unjustly formed and unfavourable estimate of the character of the natives of India. He was strongly opposed to the admission of Indians into the Legislative Councils and even to the establishment of Provincial Legislatures as required by the India Councils Act of 1861,

Of the Madras intellectuals of the time the most prominent was Gazulu Lakshminarasu Chetty, who published the *Crescent* as early as 1844; and his paper which was possibly the earliest Hindu periodical of Madras, was intended to be a challenge to the *Record* which was a declared missionary organ. He was the guide and mentor of the Madras Native Association which was the forerunner and the parent of the Madras Mahajana Sabha and was the earliest Political Association in this Presidency. Another prominent Indian of those days was C. V. Ranganadha Sastri who rose to be Interpreter in the Supreme Court. He was an efficient master of Sanskrit legal literature and his elucidation of the Dharma Sastra texts was so very clear that not a single intricate point of Hindu Law was decided without his opinion being taken.

Among other prominent Madrasis of the time may be mentioned C. V. Rangacharlu, who made a great name for himself in Mysore as the Secretary to the Chief Commissioner and later as the first Diwan of the restored Maharaja; Pundi Runganadha Mudaliar who was the first Indian Sheriff of the City whose collegiate and professorial career was a most brilliant one and who was famous not only as a teacher but as a public worker; Salem Ramaswami Mudaliar, an eminent publicist who made his best mark some time later; and above all, Sir A. Seshayya Sastri. These men formed a most brilliant galaxy of Indian talents, who enriched the social and political life of Madras in the latter half of the 19th century.

Not the least service that these people did was the vitalisation of the Indian Press, both English and vernacular, which was subsequently developed by G. Subrahmanya Ayyar, the veteran Congressman, and his colleague, M. Viraraghavacharya, who started and worked up the *Hindu* that soon became a most powerful instrument of public opinion under the watchful guidance and control of the late Mr. S. Kasturiranga Ayyangar. Raja Sir T. Madhava Rao, though he spent the bulk of his active life away from Madras, and Sir T. Muthuswami Ayyar, the first Indian Judge on the Madras High Court formed part of this brilliant galaxy that built up Madras traditions in those decades. Of the Anglo-Indian press the *Mail* which had incorporated into itself two earlier papers, the *Spectator* and the *Madras Times* was the most representative and useful.

The First Charter of the Madras High Court, formed by the amalgamation of the Supreme and the Sudder Courts was dated 26th June 1852 and was supplemented by a subsequent Charter of 1865. Among the Indian lawyers who were famous at the time and who rendered illustrious the Madras High Court, was the Hon'ble Mr. V. Sadagopacharlu, who was a lawyer of remarkable talents. His early death in 1863 cut short a career of great promise which rivalled almost that of his contemporary, Prosanna Comar Tagore of Calcutta, so well known for his great legal erudition and philanthropy. The chain of legal eminence, continuously brilliant with ever freshly forged links, was

marked in the last century by luminaries like Sir S. Subrahmanya Ayyar and Sir V. Bashyam Aiyangar and E. Norton.

During the Governor-ship of Sir William Denison and Lord Napier (1866-72) Madras was beautified by the construction of several handsome structures like the General Post Office, the Presidency College, and the Senate House which was completed at a later date. The first sod was turned for the construction of a railway from Madras on the 9th June 1853 ; the doubling of the railway track from Madras to Perambur was completed in 1864 and it was extended to Arkonam as part of the Famine Relief Works. Under Lord Hobart, Governor (1872-75) Madras came to have her first proper system of drainage, while the first project for the existing Harbour Construction was made. The Great Famine of 1876-78 in the time of the Duke of Buckingham Governor (1875-80) produced considerable suffering and Mr. W. Digby has given a heart-rending picture of the situation at the time. As part of the Relief Operations, the East Coast Canal, subsequently known as the Buckingham Canal, was dug. The Harbour was completed in its first form in 1881.

1871 saw the first census of the City taken on a regular basis. The population then numbered 397,552.

Sir M. E. Grant-Duff, Governor (1881-86) son of the well-known historian, Captain Grant Duff and himself possessed of high literary talents is best known for his best construction of the Marina, 'one of the chief lungs of the City'. The Governor wrote thus of the name Marina that he gave to the promenade :—From old Sicilian recollections, I gave, in 1884 to our new creation the name of the Marina ; and I was not a little amused when, walking there last winter with the Italian General Saletta, he suddenly said to me '*On se dirai a Palermo.*'

Lord Connemara's Governorship (1886-90) witnessed the convening of the Third Session of the Indian National Congress in Madras in December 1887.

The Madras Museum first formed in 1851 from the nucleus of the Geological Specimens presented by the Madras Literary Society to Government. It subsequently developed into several sections and came to be housed in the Pantheon or the Old Assembly Rooms wherein Madras Society disported itself at the end of the 18th century. The buildings were later enlarged and converted into the Museum to which the Connemara Public Library and the New Museum Theatre have been added. These connected buildings were constructed in the time of Lord Connemara. A Zoological Garden in connection with the Museum was started in 1855. It was subsequently transferred to the People's Park which was opened as a recreation ground for the citizens in 1860 by the then Governor, Sir Charles Trevelyan. Subsequently, the Garden was made over to the care of the Municipal Corporation. The new High Court buildings were constructed in 1889 with the new light house tower rising

in the midst of them. In Lord Wenlock's time (1891-96) the Madras Legislative Council, first started in 1861, was enlarged by the Act of 1892; the Law College was built by the side of the High Court. The National Congress held its second session in Madras in 1894. Mr. P. Rangiah Naidu was the chairman of the reception committee and Col. (later Sir George) Moore, who was the President of the Madras Municipality rendered much kindly help to the gathering and was warmly thanked for the same. Among the Madrasis that took part in the proceedings, besides the old familiar veterans, there may be mentioned Rajah Sir Savalai Ramaswami Mudaliar, C. Jambulingam Mudaliar, Mr. N. Subba Rao Pantulu and the Hon'ble C. Sankaran Nair.

About the oratory of the Madras publicists of the age, we have the well-known description in an Anglo-Indian paper (*The Madras Mail*) of the eloquence of Rajah Sir T. Madhava Rao in the following words:—"The mantle of eloquence has fallen on the shoulders of Rajah Sir T. Madhava Rao and the Viceroy himself lags behind him in the race." The Viceroy referred to was Lord Lytton.

The rule of Lord Wenlock (1891-96) and Sir Arthur Havelock (1896-1901) was comparatively eventless so far as the city of Madras was concerned.

A number of changes in the Municipal Administration took place in the 19th century. The Acts of 1841 and 1856 gave a semblance of local self-government and a small latitude of action to the Municipality. That of 1865 gave power to the Municipality to raise the assessment on houses and to collect other taxes. Another Act passed two years later radically altered the constitution of the municipal body and widened the purview of municipal activities. The subsequent Acts of 1871 and 1878 and of 1884 and 1892 were not very important but the most important achievements of the Municipality in this epoch were the provision of a protected water supply and of drainage works for the City. The scheme of having a protected water supply was begun in 1866 and finished in 1872. Parts of the City had been systematically drained even about the middle of the last century and a thorough drainage scheme was executed for George Town as early as the eighties.

Thus Madras grew up with certain admirable features but also with certain accompanying defects, as a prosperous place though not a "queen among cities" as Kipling prophesied for her. The growth of Madras into its present size and proportion embracing the large area of "greater Madras" has taken place under conditions, both normal and abnormal, that developed in the 17th, 18th and 19th centuries. During these three centuries Madras grew with less of contrasts of beauty and ugliness of wealth and poverty, of fine residential suburbs and slums and *chawls*, as in other Indian cities.

TEMPLES IN AND AROUND MADRAS

BY

PROF. V. R. RAMACHANDRA DIKSHITAR

It is said that the antiquity of a place in India has close relationship to old temples in it. Considered from this point of view it must be confessed that the old Madraspatam, the nucleus of the present Madras has no temples the origin and construction of which could be traced to old times. In fact when Francis Day of the British East India Company got the site of Madraspatam from the Raja of Chandragiri in 1639, a small piece of ground about $3\frac{3}{4}$ miles in length and one mile in breadth to the north of San Thome it was all a fishermen's village with only a few hamlets here and there. But the area surrounding the site got by the East India company was then studded with a good number of temples, big and small, and had played a great part in the religious and cultural history of South India. Among such places mention may be made of Mylapore, Triplicane and Tiruvorriyur, to mention only a few. Of these the first two have become part of modern Madras.

Mylapore which lies about six miles to the south of Fort St. George has an ancient history. Traditions aver that apostle Saint Thomas was buried here in the first century B.C., and that sage Tiruvalluvar was born at the place and spent some years of his life there. The place is associated with the activities of the 63 Saiva saints. According to legend Goddess Parvati in the form of a peacock (*mayil*) performed penance there, by reason of which it has come to be known as Mayilāpūr. One of the most ancient and attractive temples in the city of Madras is that of Kapalesvarar at Mylapore, where the Goddess in the form of a *mayil* is represented in sculptures as worshipping Siva. The place is further sanctified by a tradition that Saint Tirugnana Sambanda brought back a Chetti girl to life from her cremated bone which scene also is depicted in sculptures in the temple. The temple faces east with a huge tower on the eastern wall leading into it. Though comparatively small, the temple is neat and attractive and worth a visit. To the west of the temple is a big tank flanked with flights of steps on all the four sides. The annual floating festival in the tank in February-March is a grand sight which attracts thousands of people from far and near. On its north-western corner may be seen the figure of Jyeshtha Devi, the Goddess of misfortune facing the bank. It is considered to be an image of the Pallava period.

If Mylapore is famous for its Siva temple Triplicane, which lies between that place and Fort St. George and appears to have once been a hamlet of the former, is famous for its Vishnu temple, dedicated to Parthasarathi. According to the tradition recorded by Tirumalisai Alvar, originally the principal shrine was the one dedicated to Ranganatha which is now in the north-

eastern part of the temple, and in honour of that God songs were composed by Vaishnava saints like Peyalvar and Tirumangai Alvar. The origin of the present Parthasarathi temple is shrouded in mystery. The principal shrine was very probably dedicated by the Pallava king Nandivarman Pallavamalla who was a staunch devotee of Vishnu, and one of whose inscriptions is found on the walls of the temple. It appears to have been patronised by Dantivarman the Rashtrakuta King who conquered a part of the Pallava kingdom. An inscription of the king recording the grant of land for the temple is found engraved on its walls. Considerable additions were made to the temple from time to time, particularly in the Vijayanagar period. In front of the temple is the sacred tank (*Kairavani*) full of lily (*alli*) flowers, from which the name of the place itself is derived, and to which Triplicane owes its importance. The floating festival in the temple tank is celebrated for four days in March-April every year.

Five miles to the north of Madras is the ancient village of Tiruvorriyur noted for its great Siva temple dedicated to God Tyagaraja. The antiquity of the temple is borne out by the fact that three Saiva Nayanmars, Appar, Sambandar and Sundaramurti have sung about it, and temple walls contain a good number of inscriptions of different periods beginning with that of the Pallavas. The place is associated with the miracles wrought by the mystic Saiva saint Pattaṇattuppillaiyar. It is said that he passed away at the place; and a tomb was erected over his remains which is even now visited by pious devotees. In the middle ages the temple was the centre of great learning and in its enclosures were given discourses on *vyākaraṇa* and other subjects. In the 10th century a *maṭha* was attached to the temple which was presided over by the Chaturanana Panditas. It is believed that Sankaracharya visited the temple and put down the power of an evil goddess who was said to be devouring everything that came before her. According to local traditions the image of Durgā Devi within the temple is the same as that of Kannaki, the Pattinidevi of the *Silappadikaram*. It may be of interest to note that even today an annual festival lasting for 15 days is celebrated at the place in her honour. Surprisingly enough on the last day of the festival the pandal is burnt down, which reminds us of the burning of Madura by Kannaki.

Small villages around Fort St. George such as Purasawalkam, Egmore, Nungambakkam, Mambalam and Tondiarpet were secured by the Company as gifts from the emperors from time to time. These places which were certainly much older than Fort St. George had each its own small temples. Among them mention may be made of the Isvara temples of Mambalam and Nungambakkam the former of which contains the Pandyan emblem, the fish, carved on some of the ceiling stones in the front mantapa, and the latter has an inscription which records a grant of lands to some Brahmans for its maintenance.

One of the most important and prosperous temples that have grown within the City of Madras in recent times is what is popularly known as the Town Temple situated south of the China Bazaar Road and north of the Flower Bazaar Road. But it is the successor to an earlier Town Temple which was situated in the present High Court Park as is shown by Thomas Pitt's map of 1710. It was noticed by Dr. Fryer in his description of the City when he visited it in 1673. Probably it was constructed in the forties of the 17th century. According to some documents produced in court at a later time one Nāga bhattan who was a gun powder maker in the Company's service and Beri Timmanna who followed Day to Madras in 1639 granted endowments to the temple of Chennai Kesava Perumal in 1646 and 1648 respectively in favour of one Narayanappa who was apparently in charge of the management of the temple. The temple was supported by the Company, on account of which it was called the Company's pagoda, and even after the removal to the present site the servants attached to the temple wore badges marked with the words "East India Company". With the growth of the East India Company and the greater demand for larger space in the area covered by the old Town Temple, and its environs the Company decided in 1757 to demolish the temple, but as compensation for the same it offered in 1762 to the Hindu residents of the City an area equal in size to the one occupied by the old temple, and the place granted was the one on which the present temple stands. The Hindus who consisted of both Saivas and Vaishnavas built two shrines one for Vishnu and the other Siva, the former dedicated to Chennai Kesava Perumāḷ and the latter to Chennai Mallikesvarar. The cost of construction was met by public subscriptions raised by one Muthukrishna Mudaliar who was the Dubash for Governor Pigot for two terms, 1755-'63 and 1775-'77. The total amount collected came to 15652 *pagodas* of which 5202 *pagodas* were contributed by Muthukrishna Mudaliar himself and 1173 *pagodas* were given by the Company as compensation price for the demolished temple. In the early days of its history the temple enjoyed income from three sources, out of which its expenses were met. The Company made a contribution of 500 *pagodas*, tolls and customs brought in 800 *pagodas* while the Raja of Kalahasti, as the representative of the old Damarla family contributed 100 *pagodas*.

Another temple that came into existence during the period of the East India Company is that of Siva situated in the Mint Street and dedicated to Ekambaresvara. In the records of the Company it is mentioned as the Allingal's pagoda, and finds a place in the map of Madras drawn by order of Thomas Pitt in 1710. The temple was so called probably on account of the reason that it was constructed by Alangatha Pillai which name has been corrupted into Allingal. He was the chief merchant of the East India Company towards the close of the 17th century and a colleague of Pedda Venkatadri. Very frequently quarrels arose between the Right Hand and Left Hand castes regarding the ownership of the temple and the interference of

the government was called for. It was later decided that the right of possession lay with the Right Hand Castes.

In George Town near the Big Bazaar is situated a very important and richly endowed temple dedicated to Lord Subrahmanya or Kandasami. It was constructed in the 18th century by the members of the Beri Chetti community. It is believed that the image in the temple was brought from Tirupporur shrine. The tower at the entrance which contains very beautiful sculptures and stucco figures has undergone renovation in recent times. The grand festival of the temple celebrated annually in January-February attracts many pious devotees from different places.

The Kachchalesvarar temple was built about 1725 by the members of the Left Hand Group in the Armenian Street beyond the Company's old garden. Since the new temple encroached upon the preserves of the Right Hand Group quarrels between the two arose and as a result of the decision of the arbitration board to which the question was referred a new approach to the temple was opened. In Collett's pettah, a suburb that was named after Governor Joseph Collett (1717-1720), the Kalyana Varadarajasvami temple was erected and its management was vested in a Brahman Viraraghava by name. The then Governor is said to have evinced great interest in the growth of the temple for which he made large gifts. Almost at the same time was erected Chintadri Pillaiyar temple by the members of the Komatti and Beri Chetti communities in Muthialpet. About 1787 was constructed the Krishnaswami temple also in Muthialpet. With regard to the use of flags in the festivals in these temples quarrels very frequently arose between the members of the Right Hand and Left Hand Groups, the former trying to hoist the flag of five colours, necessitating the interference of the government. At one time the Government who were so much vexed with the whole question ordered that the caste flags must be pulled down and the ensign of St. George alone should be used on such occasions.

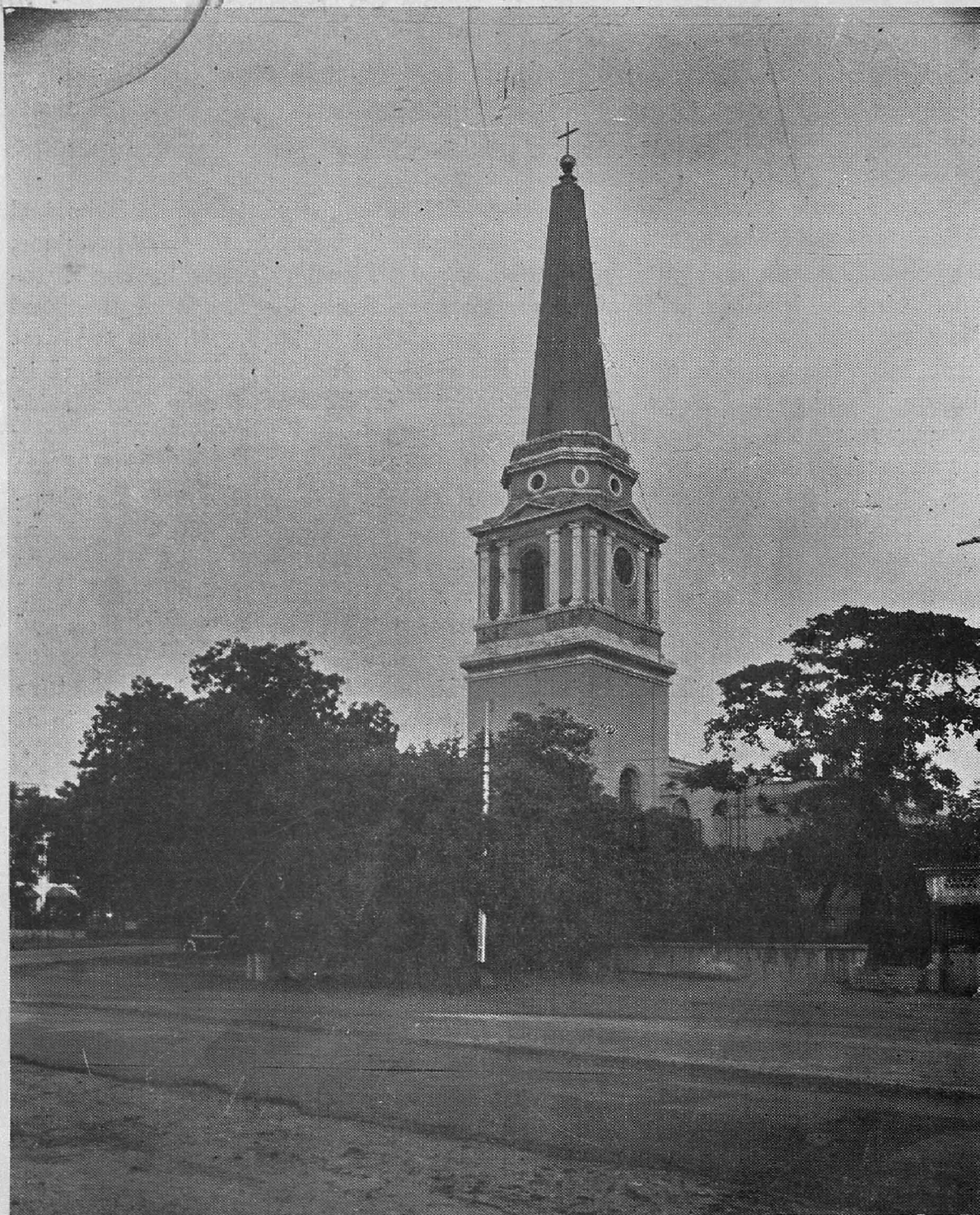
ST. MARY'S CHURCH, FORT ST. GEORGE

BY

RT. REV. A. M. HOLLIS

St. Mary's Church has a three-fold interest, architectural, historical and for its possessions. Its building, due to the enthusiasm of the Governor, Streynsham Master, and paid for wholly from the money given by the Europeans living in Madras without any assistance from the funds of the East India Company, was begun in 1678 and completed in 1680. It was the first church built for worship according to the rites of the Church of England in India, or indeed east of Suez. It was thought that Edward Fowle, the Master Gunner, was responsible for the design but Stagg, in the Madras Tercentenary Commemoration Volume p. 372, says that it was designed and built by William Dixon, then Chief Gunner and designer of Bastions to the East India Company. The original building had no spire and was shorter than the present church, vestries having been added and the sanctuary lengthened during the nineteenth century. It is a building of which the solid architectural good sense, with its satisfying proportions and complete absence of meretricious and insignificant ornamentation, gives steady and increasing pleasure. Its beauty lies not in particular details but in its harmonious unity. If there is one feature worthy of especial notice, it is the double curving stone staircase outside at the west end which leads up to the gallery.

Historically the church is interesting both because of the men who have worshipped here or are commemorated within its walls and for the part that St. Mary's Vestry and the Chaplains have played in the development of poor relief, education and medical work in Madras. Elihu Yale, after whom Yale University is named, was the first person married in the church and his four children were baptised in it. The tomb of one of his children still exists, a protected monument, near the Law College. Robert Clive was married here to Margaret Maskelyne on February 18, 1753 by J. P. Fabricius, one of the distinguished band of Lutheran missionaries who laboured in South India. Warren Hastings and Arthur Wellesley, afterwards Duke of Wellington, are other famous names which occur in the records. Job Charnock, the founder of Calcutta, was previously in Madras, and his three children were baptised in this church. He had rescued their mother, a widow, from her husband's funeral pyre and had married her later. The first hospital was built within the fort by the subscriptions of the members of St. Mary's Vestry and it was the members of the Vestry who managed it and together with it also ran a school which continues till the present day as part of what is now the Civil Orphan Asylums. A library was early established in connection with the church.



St. Mary's Church, inside the Fort St. George, the oldest Anglican Church in Asia.

Of furnishings and possessions the most valuable and the most interesting are the pieces of plate now on loan to the Fort Museum. These fall into three groups. First there are those which properly belong to St. Mary's Church. That which arouses most interest, especially among Americans, is the handsome dish presented by Elihu Yale when he was Governor and dated 1687. There are also a fine flagon and dish presented in 1689 and bearing the Goldsborough arms. Secondly there is a silver dish bearing the arms of the Danish East India Company, an alms bag dated 1687, a flagon dated 1712 and a small chalice and paten dated 1689. These were brought here for safe keeping from the Zion Church at Tranquebar. When the Danes sold that settlement to the East India Company in 1845 this church, as the official church, was used for Anglican worship while the great Jerusalem church built by the missionaries remained, as it is today, Lutheran. Thirdly there is an interesting series of pieces of plate from the old Dutch church at Pulicat, a chalice and square paten of somewhat unusual shape, a basin and an alms dish, all said to be of the seventeenth century. There is also a large chalice, of which Stagg says that the base is made of a chased French silver candlestick, the bowl of beaten English silver work and the lid of Indian design and manufacture.

The registers are complete from 1680, except for the years 1746-9, when the French held Madras.

Within the church there is a large painting of the Last Supper, stated to be of the school of Raphael and to date from the sixteenth century. Its exact history is uncertain but it is supposed to have been brought from Pondicherry, in some retaliation for the things taken away from the church by the French while they were in occupation of the Fort. It was formerly high over the chancel arch facing west. Then it hung above the altar. At the moment it needs skilled repair and is at the west end of the church. Perhaps the experts will be able to tell us more about it when they have it at close quarters. It may also be that they will settle the dates and makers of the plate. The silk altar frontal kept in the church really belongs to the Cathedral but is too old and frail for use. It is an elaborate piece of embroidery.

Secondly there are a number of regimental colours, which commemorate the service of famous regiments. Some of them have not yet been replaced in position as the church has been undergoing a very full repair and a few small things still have to be done.

Thirdly there are the monuments. The most noteworthy, for its subject and history, is that erected at the expense of the East India Company to Schwartz, the most famous of the Lutheran missionaries. It is in the north aisle and appears in the photograph next to the full length figure of Conway, the man who first had barracks built for the soldiers and is described on his monument as the Soldiers' Friend. There are four monuments by Flaxman.

Inside the church the finely carved western gallery also calls for notice.

Outside the church there are many tombstones. They were originally outside the Fort but removed on a complaint that the stones in the burying ground had provided cover for the French in their attack on the Fort. There are many interesting designs and the inscriptions are in Armenian, Latin, Portuguese, Tamil and English.

St. Mary's church, though not built at the expense of the East India Company, was maintained by it and later by the Government of India as a Garrison Church and its Chaplain was a member of the Indian Ecclesiastical Establishment. That connection, dating back in a real sense to 1647, the arrival of the first Company's chaplain at Fort St. George, came to an end exactly three hundred years later. The upkeep of St. Mary's church and the support of the chaplain will depend upon the generosity of those who use and value the church and its services. May it continue to play its part in the work of God and for the welfare of the people of this Presidency.

EARLY TAMIL PRINTING

BY

REV. W. H. WARREN

Printing was introduced into India by the Goa Jesuits about the middle of the sixteenth century, but at first they printed only in characters. The first Tamil printing seems to have been done from wooden blocks in the press attached to a Jesuit seminary at Ambalacatta (Ambalakkadu) in the Cochin territory. The seminary itself was founded about 1550, and as a result of the Synod of Udayompura, presided over by Alexius Manezes, Archbishop of Goa, in 1599, it became an important centre of learning. Sanskrit, Tamil, Malayalam and Syriac were studied there, and a large collection of valuable MSS. was built up. A number of important books were printed in the press, but with the exception of a few fragments nothing now remains but the titles as recorded by Fr. de Souza, and later by Fr. Paulinus. The latter tells us that

Anno 1679 in oppido Ambalacatta in lignum incisi alli characterae Tamulici per Ignatium Aichamoni indigenam Malabarenssem, iisque in lucem prodiit opus inscriptum: Vocabulario Tamulio com a significaco Portugueza composto pello P. Antem de Proenca da Comp. de Jesu Miss de Madure.

The first 'Malabar' types had been cut by a lay brother, Joannes Gonsalves, at Cochin in 1577, but we do not know whether the characters were Tamil or Malayalam. Ambalacatta was destroyed by order of Tipu when his armies invaded Cochin in 1790.

The Dutch East India Company had a press in Colombo in the seventeenth and eighteenth centuries, and Tamil types were cut at Amsterdam in 1678 to express the names of plants in the large work *Horti Indici Malabarici*. A fine specimen of Tamil printing done in 1748 is shown among the exhibits. The Company's Press came to an end in 1795 when the British took possession of Ceylon, but Tamil printing continued to be done at Jaffna, and we shall have occasion later to remark on its influence in type designs.

In 1706 Bartholomew Zeigenbalg landed at Tranquebar, then a Danish settlement. He was a German Lutheran missionary who had been sent out by the king of Denmark, Frederick IV. At first he was unable to get an interpreter, and he learned Tamil letters by sitting on the ground alongside the boys in a nearby Tamil school, copying the characters that they made in the sand. He thus learned to read, write and pronounce a number of words before understanding their meaning. After a few months, Zeigenbalg and his companion Plutschau were able to find a Tamilian who knew German,

and they studied to such good purpose that in 1708 Zeigenbalg was able to translate the New Testament into Tamil.

In 1710 Tamil types were cast at Halle in Germany, and the Society for Promotion of Christian Knowledge (S. P. C. K.) sent out a printing press. The first thing printed in Tamil at Tranquebar was the Apostle's Creed, and the printing of the New Testament was completed in 1715. Zeigenbalg died before he had completed the translation of the Old Testament, and this was finished by a later missionary, Benjamin Schultz, and printed in the 1720's. Some volumes are on exhibition. During his brief career in India (1706-19), Zeigenbalg not only translated many books but also collected a large number of Tamil MSS. From these he compiled a dictionary, containing 40,000 words and expressions, arranged in three columns, the Tamil word, the pronunciation in Roman, the meaning in German. He also compiled another Dictionary of 17,000 poetical words from the Tamil classics.

In 1728 Schultz started the S. P. C. K. Mission in Madras. The first Mission House was situated near the present Lighthouse. Schultz was the first missionary to translate the Bible into Telugu. He was succeeded in 1742 by a still greater Tamil scholar, John Philip Fabricius (1740-91). The greater part of his long life was given to literary work. Many of his hymns are still sung by Christians. Among other works he produced a Tamil-English Dictionary (the first and second editions are among the exhibits) a Tamil Grammar, and a complete revision of the Tamil Bible.

In the earlier part of his career Fabricius frequently acted as English Chaplain at times when there was no regular chaplain at Fort St. George. It was on one of these occasions, in 1753, that he married Robert Clive to Miss Maskelyne. In 1758 the Fort was captured by the French, and during their period of occupation all the houses to the north, as far as the Esplanade, were pulled down. Fabricius and the Indian Christians of the Mission took refuge at Pulicat, then a Dutch settlement, until the French had left. It was decided not to allow the rebuilding of the destroyed houses, so in exchange for the Mission property on the present High Court site, Fabricius was given a large compound at Vepery which contained a church and other buildings. Of the latter, the old Vepery Mission House still remains in Church Road. When the French, under Lally, again besieged the Fort in 1758, the Mysore levies broke into the Mission House and Church where the Christians were collected, and ruthlessly pillaged and ill-treated them. Fabricius, with great difficulty, made his way to Lally's headquarters at Egmore, and secured a safe-conduct for himself and his people to go to Pulicat once more.

In 1761 Sir Eyre Coote captured Pondicherry. In the French Governor's house there was a printing press, and this was brought to Madras as part of the plunder. Fabricius obtained the loan of it on condition that if at any time the Government should require any printing done, he would do

it for them. The press was set up at Vepery that same year, and under the successive names of the Vepery Press, the S. P. C. K. Press and the Diocesan Press, the establishment has existed to the present day. The original wooden hand-press was discarded in 1825 when an iron press was brought from England. The first and second editions of the Tamil-English Dictionary (shown among the exhibits) were printed on the original press, the first to be used in Madras.

Two other names connected with this period are those of the famous missionary, C. F. Schwartz, and W. F. Gericke. Both took a keen interest in education, and founded schools in many parts of South India. Schwartz wrote a good deal of religious literature in Tamil, and Gericke prepared the first Tamil schoolbooks. Two other names occur at the close of the eighteenth century: Dr. Andrew Bell, the first Superintendent of the Male Asylum, started the pupil-teacher system in the Asylum school, and afterwards became famous by introducing it into Britain among elementary schools, where for long it was known as the Madras system. His successor at the Asylum, Dr. Kerr, started a printing press for the boys in Mint Street, which later developed into the Government Press.

As will be seen from the exhibits, the Tranquebar and Vepery Presses retained the square upright type-face first cut at Halle till the early years of the nineteenth century. It was then superseded by a more rounded and slightly sloping type-face adapted from that used at Jaffna. This became the standard type-face till Winslow's Tamil-English Dictionary was published in 1862. For this great work an American printer, Mr. P. R. Hunt, designed new Tamil faces, in Pica, Long Primer and Brevier sizes. The punches were cut by Indian workmen, and close examination shows that the Tamil type used in the Dictionary is better than the English type imported from abroad. It may be fairly said that in the middle of the nineteenth century Hunt's workmen had no superiors in the difficult art of punch cutting anywhere in the world. When the Linotype Company of New York were planning a new Tamil typeface just before the war, the punches were borrowed by them. The experts in New York decided that the design could not be improved on, and asked for permission to reproduce it. In his Designs, Hunt retained the round slightly sloping form of the letters, but added the serif, or thinning out of the lines, which made it one of the most beautiful type-faces produced in any language of the world. A descendant of one of Hunt's men is working today at Vepery in the Diocesan Press, and displays all the ancestral skill in metal work.

THE THEOSOPHICAL SOCIETY

BY

C. JINARAJADASA

The Theosophical Society, whose International Headquarters are at Adyar, welcomes the members of the Central Advisory Board of Archaeology to its Estate on the Adyar River.

Visitors will see in the Great Hall of the Headquarters emblazoned on the wall the motto of the Theosophical Society :

“THERE IS NO RELIGION HIGHER THAN TRUTH”

This Hall of Truth is also a Hall of Commemoration of the Religions of the World, both living and forgotten, and the Adyar Estate with its Temples and Shrines of every great living Faith is a mine of interest for the student of comparative religion.

Opening from the Great Hall is the famous Adyar Library, one of the finest oriental libraries in the world. Here palm-leaf and other manuscripts of rare worth are thoughtfully studied by scholars who come from all over the world.

Members of the Society from the many countries of the world come to the International Headquarters to stay for period of study and preparation. Lectures and addresses are given to them on various aspects of religion, science, philosophy and art.

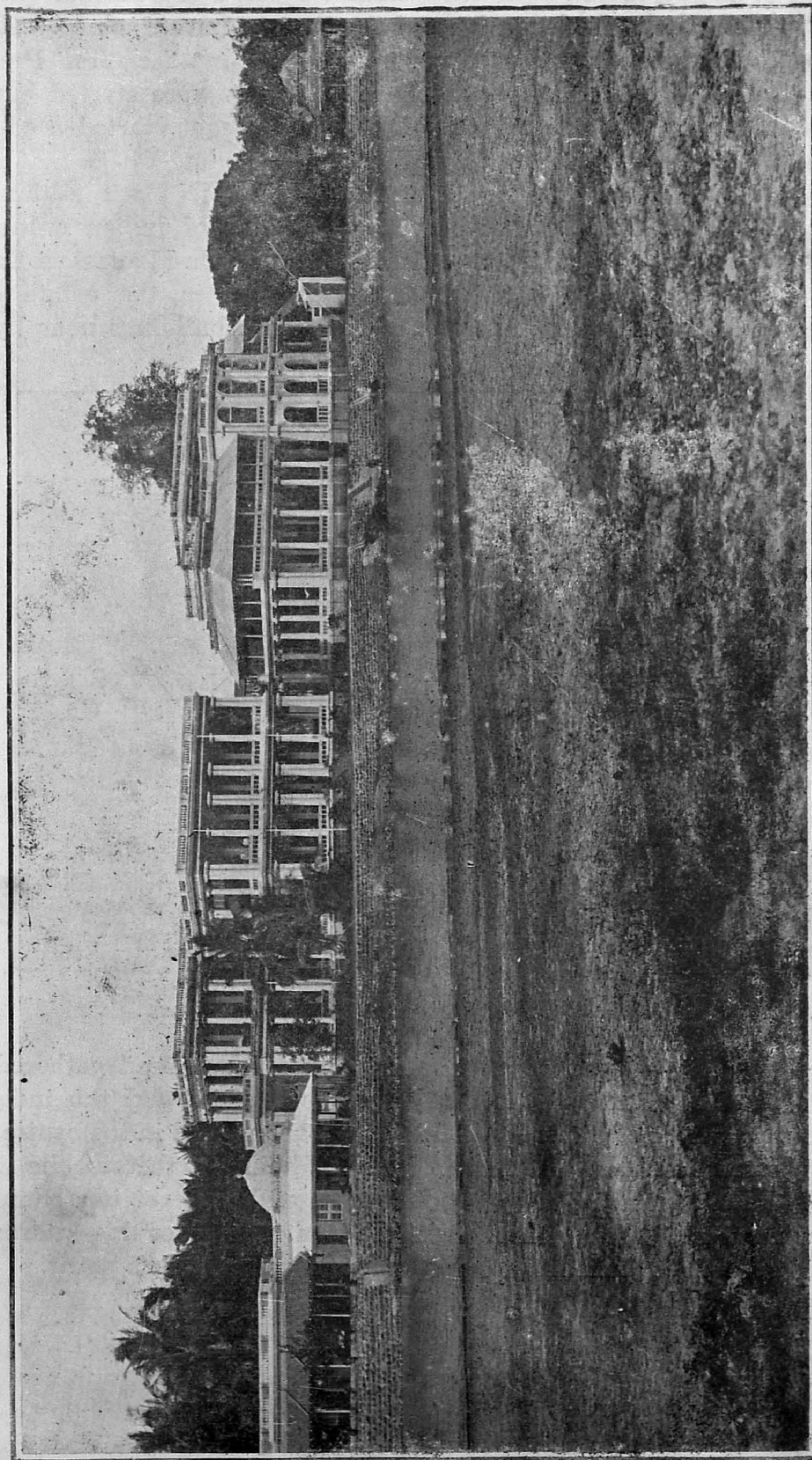
But this Adyar Estate is more than a research or educational centre—it is a successful experiment in international living, for the Theosophical Society is a Spiritual League of Nations throughout the countries of the world and draws to its Headquarters members of every faith and race, whose supreme goal is the seeking of Truth, and who are in sympathy with its Three Objects :

First : To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second : To encourage the study of Comparative Religion, Philosophy and Science.

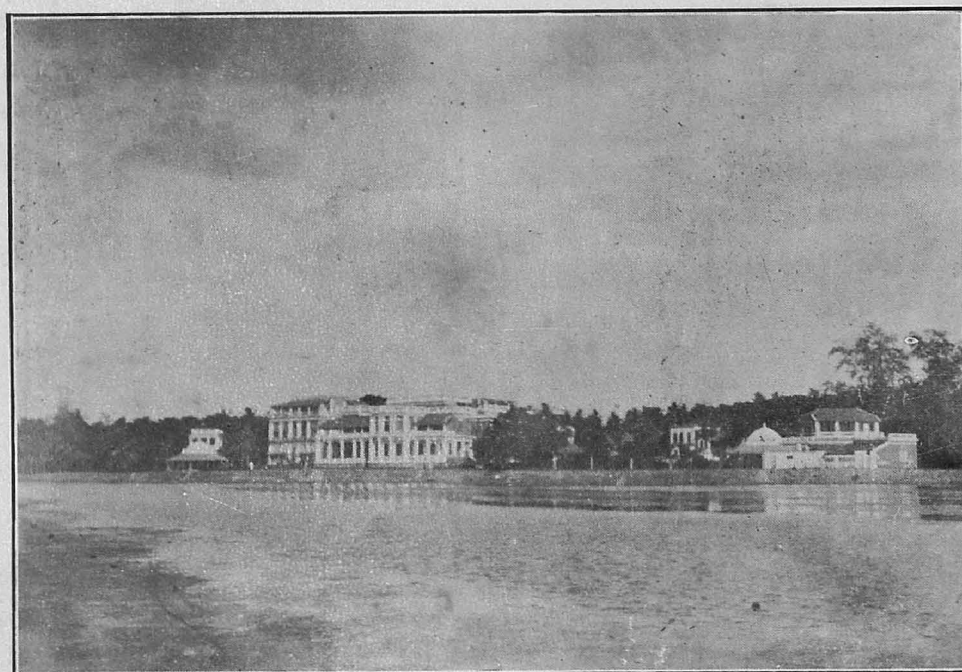
Third : To investigate unexplained laws of Nature and the powers latent in man.

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A view of the Headquarters of the Theosophical Society, at Adyar.

As the Society as an institution cannot by its rules initiate other and allied institutions, individual members of the Society have done so. The first Harijan school in Madras was founded in 1898 by the first President, Colonel H. S. Olcott; four other schools for Harijans were started but these were taken over by the Corporation. Dr. Annie Besant started a co-educational school near Adyar. It was later directed by the late Dr. G. S. Arundale and has now as Director Srimati Rukmini Arundale. Both initiated the Kalakshetra for the development of various aspects of Indian culture. In 1945 Srimati Rukmini Arundale organised the Arundale-Montessori Training College. These institutions are temporarily housed in the estate of the Society, pending the erection by them of their own buildings near by.



A distant view of the estate across the Adyar

The estate is a place of rare beauty. In it have been gathered from all over the world specimens of many flora, and these and the indigenous flora have been carefully classified. The Great Banyan tree in the centre of the estate, is the oldest and largest tree in India. The river, the sea, the wooded groves of casuarina and palm, with their bird and squirrel inhabitants, the quiet garden spots of beauty throughout the estate, make of this International Headquarters a place wherein one can rest and refresh one's spirit.

EPIGRAPHICAL WEALTH OF SOUTH INDIA

BY

DR. B. CH. CHHABRA

Of all the sources of Indian history, the most authentic and, at the same time, most copious, are inscriptions, on metal or on stone. And South India has yielded by far the greatest number of such records. The collection up to date amounts to 30,000. Of these about 8,000 have been published, mostly in the South Indian Inscriptions series. The rest are awaiting publication. Besides, the collection work goes on from year to year at the rate of about 500 annually.

The bulk of South Indian inscriptions comes from temples. And there is hardly a place in the country which has not at least one temple with some ancient tradition behind it. The inscriptions are found on the walls, pavements, doors, pillars, pedestals of statues—in short, they occur at every



Seal of the Leyden plates.

conceivable place. Some of the bigger temples yield literally hundreds of inscriptions. At the famous temple of Śrīrangam, for instance, we have already copied some hundreds of inscriptions, but a recent inspection revealed that several hundreds are yet to be copied there. There are some out of the way places where many more inscriptions are yet expected. What addition they will make to our knowledge of Indian history when all those have been copied, studied and published, can well be imagined.

Temple inscriptions usually record the construction of temples as also donations, repairs and renovations to them from time to time by kings or wealthy individuals. The donations mostly consist of lands or villages granted in the name of the deities concerned. This brings in a lot of incidental matter to be recorded, the genealogies of the donors, exploits of their ancestors, location and boundaries of the donated lands, management of the temple funds through specially constituted committees, various taxes to be collected, regulations for teaching, feeding and conducting worship at the temples and what not. By studying these details and piecing together the evidence so obtained we get a vivid picture of religious, social, cultural,



Masulipatam plates of Ammarāja II.

political and administrative conditions prevailing at various periods in various parts of the country. That is how we have reconstructed the ancient history of India. Most of what we now know about the past dynasties such as Pallava, Chōla, Pāṇḍya, Gaṅga, Kadamba and others as also about the general conditions during their reigns in their respective territories is from the very inscriptions which they have left to us.

Many of the earlier inscriptions are in Brāhmī characters and they occur on rocks. Among the earliest ones discovered in South India are Aśoka's rock edicts at Yerragudi in the Kurnool District and at Maski in the Hyderabad State. Those found at the Buddhist sites of Amaravati, Jagayyapeta, Nagarjunikonda and Ghantasala along the course of the Kistna river are in Brāhmī characters of about the 2nd and 3rd centuries A.C. They enlighten us about the activities of the Buddhists in South India in those early centuries.



1. Prakrit Inscriptions from
Nagarjunikonda.



2. Brahmi Inscription on a marble pillar at Alluru,
Kistna District.

MADRAS—THE LAND OF THE PREHISTORIAN

BY

V. D. KRISHNASWAMI

Prehistory is the subject which narrates the fascinating story of man right from the remote age when he emerged as a savage until written records usher him into the terrain of history. The extent of time covered by the prehistorian is tremendously vast, nay geological. Hence in this immense interval, man's environment and his culture must have changed and changed remarkably. The twin methods of stratigraphy and typology which help us to get a quantitative idea of both these changes are of the utmost value and importance to the prehistoric archaeologist.

In South India, the first palaeolithic artefact was got by Robert Bruce Foote, the father of Indian prehistory in 1863, 10 miles from Madras at Palla-varam in lateritic debris of a pit. Latterly his assiduously gathered collection of lithic tools, during 40 years, was purchased by the Government of Madras for the Madras Museum in 1904 for Rs. 33,000 and there got exhibited by Foote himself. Foote had also prepared two catalogues of the prehistoric collections of the Madras Museum of which one was devoted to his own material arranged on a geographical basis.

This collection phase passed away into a lull of more than half a century but prehistory in South India got revived in 1930, when Mr. Burkitt of the Cambridge University discovered in the Krishna Basin, climatic cycles correlatable to a chronological sequence in the artefacts collected by Mr. Cammiade. South Indian Stone Age then began to receive its well-merited attention. A collection from the vicinity of Madras made by the writer in 1935 under the auspices of the Madras University only strengthened Burkitt's conclusions. Simultaneously, the Yale Cambridge Expedition under De Terra in 1935 working on the pleistocene geology at the foot of the Himalayas, fairly well established the Ice Age in India and demonstrated the occurrence of four terraces of outwash gravels in the rivers lower down, corresponding to the four glacial oscillations in the Himalayan region round Kashmir.

Mr. Burkitt, who thus roused the sleeping Giant of Prehistory in India, also established in the Old Stone Age of S. E. India especially on the upper Krishna, near Gundla Brahmeswaram the existence of four distinct industries: an Abbevillio-Acheulian core industry, a flake industry, a burin and blade industry, and a microlithic phase. In and around Madras, the maximum development of the palaeolithic cultures, seems to go as far as the middle palaeolithic, degenerating into a miserable quartzitic flake industry which might represent the microlithic phase.

The Abbevillean site at Vadamadurai discovered by the author about 36 miles from Madras, in the Korttalayar basin has afforded the key to prehistoric study of the region while terraces in the vicinity of Korttalayar supplied a geological chronology to the welter of lithic cultures associated with them. The biggest hand-axe so far discovered in India is the one collected by the author last year near Nagapalapuram in Trivellore taluk. It weighs 7 lbs. 6 oz. and is exhibited in the Art and Archaeology exhibition, arranged for the occasion of the opening of the Fort Museum.

The vicinity of Madras city is not only a centre of palaeolithic cultures but also has abundant later prehistoric antiquities, such as megalithic monuments and affords a unique excursion ground of interest to the student of prehistory. The region is in the main a lateritic peneplain into which have been carved the river terraces by the powerful Old Palar (Vriddakshiranadi) of which the present vestige is the Korttalayar. The Hand-axe industry reached its peak with a variety of hand-axes, cleavers and proto-levelloisean types of the 'henbeak' variety in the Attrampakkam terrace and at its very top come levallois points with definite faceted striking platforms. In Madras, the typological sequences based on the perfection in technique and patination has within a decade received sure corroboration from stratigraphy for the first time. As for neolithic sites, the finds of neolithic celts so far made may well have been mere survivals into the Iron Age.

The megalithic monuments, the imposing prehistoric funerary edifices of a forgotten civilization, which is at the root of the Dravidian civilization, came closely following the neolithic phase (the Bronze and Copper Ages being absent in South India) and appear to have flourished in the Iron Age. These exhibit definite Culture Areas. The cult of the dead had its inception even as early as the Neanderthal Man who dug a mere pit to lay down the dead fellow-being of his, but such ceremonial burials became a highly specialised feature all over South India in the Iron Age, as depicted by these megaliths. Malabar is the area of rock cut tombs, Adichanallur of urn burials while the Madras region is the area of megalithic dolmenoid-cists and cairn circles, both concealing terracotta sarcophagi interments.

The richness and variety of megalithic types recently discovered by the Archaeological Survey of India, make Madras, the very paradise of the prehistorian and bring out the great contribution that the Iron age people must have made to the stock of Dravidian civilization. Excavations will be undertaken very soon in the various areas which were recently explored by the Department. Satisfactory bases for the analysis of their origin and distribution will only be obtained when a thorough systematic Exploration of the Province is finished as desired by Sewell as far back as 1882, when he made his 'List of antiquarian remains in the Madras Presidency'. Such an Exploration is now going on, but only under the auspices of the Archaeological

Survey of India at the instance of the present Director-General of Archaeology. Pottur, a megalithic site in Saidapet taluk on the foreshore of the Red Hills lake was the first Indian megalithic site to be planned in 1944 when Dr. Wheeler found the site being ruined by quarrymen.

Within the municipal limits of Madras a prehistoric cemetery was noticed in Kilpauk, by L. A. Cammiade, and it was excavated in 1934 by the Madras Museum. Both oblong and urn types of sarcophagi were found here which bore resemblance to Adichanallur and Perumbair types. The author's excavations in 1938 in another compound in the same vicinity has brought to light a settlement exhibiting Roman affinities as at Arikamedu possibly connected with the cemetery site.

Quarrying has everywhere done great havoc, encroaching rudely on the monuments in many sites. Organised work will enable South India to make rapid strides soon and Madras will become a nerve centre of South Indian Prehistoric Archaeology.

Foote and Rea had done good work in amassing material for the study of the prehistoric period. As a result of their activities the Madras Museum has an amazing wealth of pottery, stone, bronze and iron antiquities awaiting scholars to interpret them. But we know nothing of the people of either the palaeolithic or megalithic cultures, though there is no country in the world where so much information could be obtained about Old Stone Age as in South India.

Virtually every megalithic monument in the South is a tomb. The attribution of these tombs to either the Pallavas or Pandavas had been effectively repudiated as untenable. We do not know anything about the buildings or living conditions of the folk who built these elaborate burials. However, in Adichanallur, Sir Leonard Woolley did find a settlement site of the people, responsible for the cemetery, closeby which was found to be surrounded by an earthen wall, the interior of which was littered with prehistoric pottery. Similarly near the megalithic site at Pottur on the Red Hills is found a large settlement with an inner wall of circumvallation and in the centre is a small square enclosure with prehistoric pottery akin to those in the neighbouring megalithic graves. The recent megalithic survey in the Chingleput and in the marginal areas conducted in the last three seasons by the Archaeological Survey of India has, from the absence of the porthole slab cists characteristic of the northern, western and southern districts, brought out the individuality of the Chingleput type of non-porthole rude-stone dolmenoid cist with its stone circle. There seems also some inextricable connection between the agricultural lands and megalithic sites, which makes one feel strongly that the megalithic folk were essentially agricultural and had a very high riparian culture involved in megalithic rituals.

In any case, the Chingleput area, especially the vicinity of Madras, has to play a leading part in unravelling this robust forgotten civilisation that was the heritage of South India from the palaeolithic age through the megalithic phase which flowered in the Iron Age with its outstanding sepulchral monuments in stone. For fully sketching the articulated skeleton of pre-historic cultural sequence the scholar, as Sir Leonard Woolley rightly points out, must begin essentially with the preparation of chronological type-sequence



The Dolmenoid Cist of the Chingleput type—from Sankarapuram, Chingleput District.

of objects such as pottery, by excavations in long occupied habitation settlements. This can be only on the lines of the sequence dating adopted by Sir Flinders Petrie with reference to Egyptian vessels and tools.

The megalithic terminology used by various antiquarians in India in the past has been uncertain and confusing. Cromlech and Cairn and Dolmen have been used in South India for the same type of megalithic monuments. The need for a systematised terminology was very great and during the last 3 seasons of the megalithic survey conducted by the Archaeological Survey of India, some initial bases for nomenclature have been arrived at.

Three random regions forming, so as to say, a cross-section of South India from the Coromandel to the Kerala coast, which had been taken for

survey, fortunately turned out to be of three differing megalithic cultures, each characteristic of its region. In Cochin it was a case of regular rock-hewn cave tombs, scooped out of the cheese-like lateritic rock. Another variety there, is the Topi-kal or Umbrella Stone which is constituted of clinostatic dressed stones converging at the top, on which is poised a circular lateritic stone with the periphery of the umbrella chamfered.

In Pudukottah State, the special feature of the tomb types is that they are all underground and port-holed on the east with a septum in the middle. The transepted slab has two portholes, leading to two apartments, an upper and a lower divided by a slab. This transepted port-holed cist is the chief feature of most of the Pudukottah megaliths.

The third megalithic region is Chingleput characterised by dolmenoid cist with terracotta, legged, sarcophagi interred in them while pyriform terracotta urns are exclusively interred in the cairn circles.

The time seems ripe for intensive research in South Indian Archaeology. The field in South India seems to be so exceptionally rich that great strides can be expected in a short time if scholars are trained on an organised footing. The Madras University, with its Chair for research in Indian History and Archaeology, can well afford to start a diploma course in Archaeology, so that a number of trained men of the soil will be available for work in this field. It is the lack of this specialised training that is responsible for the existence of the many uncertainties in Early South Indian History.

The Archaeological Department in Madras will co-operate with the University in organising the Diploma Course for post-graduate study in Indian Archaeology especially when the field is rich and awaits any number of scholars to work on it, for a long time to come. It is such a post-graduate course that has made Calcutta and Allahabad Universities turn the right type of scholars for archaeological research.

THE MADRAS GOVERNMENT MUSEUM

BY

DR. A. AIYAPPAN

Distinctive Features

The Madras Government Museum is the only provincial museum in India to have public galleries dealing with all the natural sciences, including geology and anthropology, with technically qualified staff in charge of each subject, and it was also the first to start publishing the results of original research done by its staff in the periodical series of *Bulletin*. "Research is well to the fore at the Madras Government Museum" says the Markham Hargreaves Report "and its lengthy list of publications deals with archaeology, ethnology and zoology. It is also one of the few institutions where researches are being carried out in connection with the treatment of museum exhibits." The Museum owed this to the distinguished men of science who were in charge of it from the very inception; they were either medical men or biologists who had European training in science and museum methods. Research in the Museum is greatly facilitated by the fact that it is closely associated with the Connemara Public Library which in fact began as the museum library.

Sustained efforts to make schools museum-minded have been made at Madras earlier than any where else in India. As it was realised that we have neither the staff nor the wealth of educational exhibits to undertake direct educational work, it was decided to establish close contacts with schools through a scheme of demonstrations to teachers. These demonstrations to teachers have become a regular part of the annual programme of work of the Museum, in which the inspectorate of the education department of the Province has been co-operating with the Museum. It is indeed a pleasure to see the large numbers of parties of school children visiting the Museum conducted by their teachers who have attended the Museum demonstrations and are already familiar with the exhibits in the galleries.

A good deal of attention is now being concentrated on periodical Special Exhibitions to keep the public informed of new accessions and also to place before them selected specimens from the reserve collections which cannot be exhibited in the galleries for want of space or on account of the fear of over-crowding the galleries. A new periodical, the *Quarterly Bulletin*, is being issued to announce to the public, particularly the schools and colleges of the city and the maffassil, the accessions, the special exhibitions and other activities of the Museum. Proposals on schemes to make visits to the Museum more profitable to the illiterates among the visitors have been sent to the Government and when they are put into operation, it is hoped that Madras will give the lead in this respect also to other museums of India.

To canalise the growing public interest in archaeology into useful channels, the Archaeological Society of South India was started at Madras twelve years ago, chiefly through the initiative of the workers in the Madras Museum. The Society has now a membership of over 160 men and women from all parts of Southern India; it has a branch at Cochin; and under the leadership of Sir A. Lakshmanaswami Mudaliar, it has become the chief archaeological forum in the Province. I am not aware of any other similar society in the whole of India holding regular monthly meetings and issuing monthly proceedings. Another cultural organisation to which the Madras Museum is giving a home and lending exhibition room is the South Indian Society of Painters.

The bronzes of Southern India have now got an international reputation not only for their artistic excellence but also for the technical skill of the metal worker. In popularity among collectors they are unequalled by any other class of antiquities, barring perhaps the zodiacal coins of Jehangir. The Madras Museum has a unique and well-known collection of those bronzes which has been built up by a vigilant working of the Treasure Trove Act, this Museum being the Treasure Trove authority for the Province. The Chemical Laboratory of the Museum was established primarily for the treatment and preservation of bronzes, and at the time it was opened (1930) it was the only Indian laboratory equipped for the electrolytic restoration of metal antiquities.

It may not be out of place here to give an extract concerning our bronzes from a letter I received recently from Prof. Raymond Firth of the London University:

“We are now having the Indian Art Exhibition in London as you know, and some of your Museum things are really magnificent: your Rama and Parvati and Siva Nataraja bronzes for instance. The interest in the Exhibition here has been fairly considerable though the unfamiliarity of the subject-matter and the cultural background has made many people uncertain of their attitude to the objects as art. I think it has done one thing, though; it has made many people realise how narrow and inadequate was the view of Indian art as essentially distorted, ever, rich, ever-ornamented sculpture. Some of the early mediaeval work is so clearly the reverse of this.”

The pride of place in the Madras Museum, however, goes to the Amaravati sculptures of which there are about 400 pieces here. While the British Museum collection of Amaravati sculptures contains a larger number of complete panels, the collection in this Museum contains some gems of Buddhist art of which any nation can be proud. While it is fashionable to point out Gupta art as the best in India, it is healthy to remind ourselves that there are authoritative art critics who would place the Andhra artist of the Satavahana epoch at the head of the list.

History of the Museum

In the year 1846 the Madras Branch of the Asiatic Society presented to the Madras Government their collections, chiefly of geological material "stipulating the formation of a museum", for which the scientists of the day had been making sporadic efforts as early as 1819. The scheme for a central Museum was sanctioned in 1851, the collections which formed its nucleus were housed in the old college at Fort St. George, and Assistant Surgeon Edward Balfour was placed in charge of it. The Governor in Council was of the opinion "that the Central Museum at the Presidency should combine the objects of a museum of Practical or Economic Geology and of a museum of Natural History, for which the specimens from the Mineral, Vegetable and Animal Kingdom, and those of Machinery, Manufacture and sculptures already collected admirably serve as a commencement." The Government appealed to all their officers and to members of the public to assist in the development of the institution and also allowed things to be sent to the Museum free of postage. In response to this appeal donations poured in and very soon the flow of specimens had to be checked as the building got overcrowded. By 1853 there were 15,000 specimens in geology, natural history, machinery; manufactures, sculptures, models, and "Numismatology". As the collections accumulated the Museum began to publish scientific monographs, the first of them being "Marbles of the Madras Presidency" by Balfour; others in the same series were "Iron Ores", "Coals of S. India, at Cuttack, Ameer-kunteek, Nerbuddah," and "Abrasive and Grinding Materials." In 1854 the collections were shifted to the present site. During the next year museums were established at six district headquarters, all of them affiliated to the central institution at Madras and working under the general guidance of the Officer-in-Charge.

The popularity of the museum in those early days was beyond even the wildest hopes of its promoters. In the first half year of 1854 there were 74,341 visitors as against about 40,000 of the whole of the previous year. Dr. Balfour in his review of the work of the Museum told Government that the enjoyment which the Museum provided to the thousands of illiterates among the visitors was in itself adequate return for the money spent on the institution.

The Museum entered on the second phase of its history in the eighties of the last century with the appointment of the late Dr. Edgar Thurston, C.I.E., as its first full-time Superintendent. Having had experience of museum work before he came out to India, Thurston found it necessary to define at the outset the scope of the Museum. The existing collections covered fields of varying extent in the different museum subjects; in Geology, for example, collections came from many parts of the world, while in Natural History they were mostly provincial. Balfour's opinion was that the three Presidency towns, Bombay, Calcutta and Madras, should have museums with the widest possible scope. Thurston felt that, under existing conditions, finan-

cial and scientific, the gain in width, might easily be lost in depth and utility. Curators such as Col. Hendley and Dr. Watts disagreed with this "parochial policy", as they termed it. It was however laid down then that the Madras Museum was to be a provincial museum in the strict sense of the term, and so it has remained with minor exceptions in a few cases where a deviation was necessary for the sake of comparison or for the special purpose of the elucidation of points which would be impossible without the introduction of a foreign object.

The collections in all the different sections of the Museum grew enormously during Thurston's period of directorship. His earlier publications included an account of the Pearl and Chank Fisheries of Mannar and also a study of the Fauna of the Gulf of Mannar. He added to the collection of "Economic Products" housed in a large room and wrote on many topics of industrial interest. But his chief claim to fame rests on his contributions to the Ethnology of Southern India. His "Ethnographic Notes from Southern India" and the volumes of "Castes and Tribes of Southern India" will long be of use to workers in Anthropology. As a teacher of post-graduate students in Anthropology, Thurston infected many Indians with his enthusiasm for social sciences.

Dr. J. R. Henderson, C.I.E., the next Superintendent paid special attention to the proper organisation of the collections and their interpretation through descriptive catalogues—an essential but tedious work. He started the most important of the extra-mural activities of the Museum, namely making the exhibits afford instruction to the visitors through lectures. The system of demonstrations to teachers which he initiated still continues on more or less the same lines. Catalogues of prehistoric antiquities, copper plate grants, and parts of the coin collections were published during his regime.

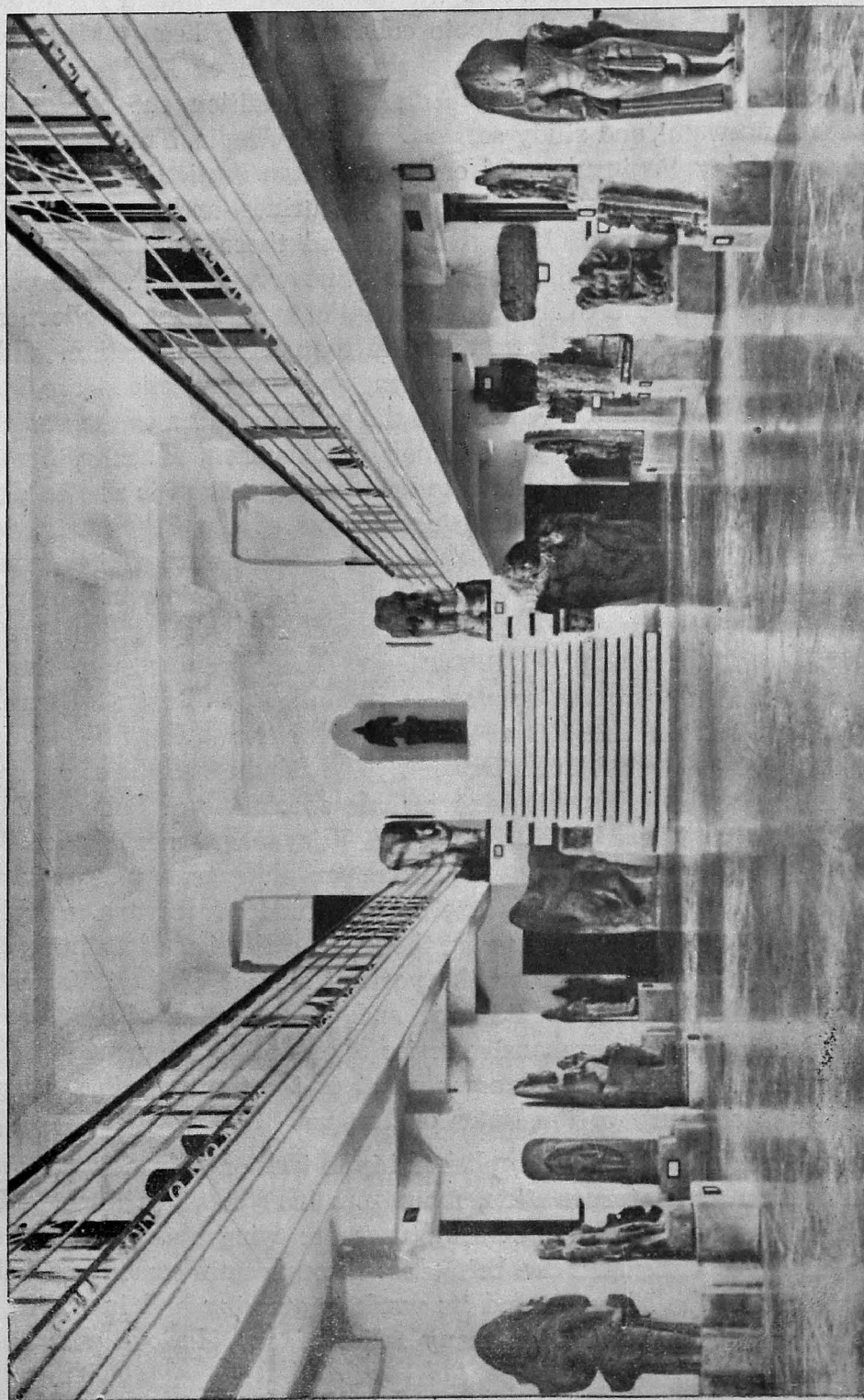
Original research and the publication of the *Madras Museum Bulletins*, temporarily suspended by Dr. Henderson, were revived by Dr. Gravely. Not only do the *Museum Bulletins* aid in the prompt publication of the results of research work conducted at the Museum but they also bring to the Connemara Public Library a large number of periodicals from various parts of the world, which, with its limited budget, no provincial museum could buy. The prestige which the Madras Museum enjoys to-day is largely due to the well-got-up *Bulletins* published by it.

In 1929 the Anthropological Section got a full-time Curator and an Archaeological Chemist was appointed to be in charge of the conservation work.

Collections

The history of the scientific work at the Museum having been briefly narrated above, some interesting and salient features of the collections in the several sections of the Museum may now be pointed out. It has not been possible, owing to lack of funds, to make the Natural History Section more

attractive than it is now. In this, Bombay has stolen a march over us, but Madras is poor and so is its Museum. What we lack in beauty and grandeur we make up by thoroughness. The flora and fauna of the Presidency are represented in as good a manner as simple glass cases and bottles will allow.



A view of the new Archaeological Galleries, at the Government Public Museum, Egmore.



Unfortunately, again geology suffers for want of general interest in the subject and for want of a full-time curator to look after the subject. In Prehistoric Archaeology Madras has one of the best collections in India. Its importance began when the Government, on the suggestion of Thurston, purchased the Foote Collection—Robert Bruce Foote was the father of Indian Prehistory—for the Madras Museum. To the Foote collection have been added several others in recent years—the large share that accrued to Madras from the collections of the Yale-Cambridge North-Indian Expedition, the collections of Mr. V. D. Krishnaswami, and study series from East Anglia, France, S. Africa, Java and the Malay Peninsula. Of early Iron Age Antiquities, the larger collections are those of exotic-looking pottery, figurines, and exquisite bronze bowls, etc., from the burials of the Nilgiris, and those from the extensive prehistoric burial ground at Adichanallur in Tinnevely District. The pottery sarcophagi of Perumbair are also worth mentioning. A loan collection of antiquities from Mohenjo-daro is exhibited in the prehistory section. Ethnology is the youngest section of the Museum, and the collections are by no means complete, but yet they serve to give the visitor an idea of the vanishing cultures of the Todas, Kadars of Anamalais, Chenchus, Khonds, Savaras, Lambadis and other tribes of Southern India. In this section is also exhibited a representative collection of musical instruments of the Presidency, while in the reserve collection are a complete set of Savara, musical instruments, handmade pottery of the tribes of Wynaad, etc. The marble sculptures from the ruined stupas of Amaravati, Jaggayyapetta and Goli (dating from the 2nd century B.C.) and the inscribed reliquaries of Bhattiprolu occupy the first place in importance in the Archaeological Section. Buddhist sculptures of later date from Southern districts are also in exhibition. The bulk of Jaina sculptures are from the Cuddapah District. The Hindu sculptures represent the art of most southern dynasties and include specimens of Pallava, Chola, Chalukya, Nolamba, Hoysala, Kakatiya and Vijayanagar periods, and are supplemented by a collection of over 500 copper plate grants. The bronze collections are the pride of the Madras Museum and cover various stylistic periods from the Pallava times. Among the small collection of Paintings, the landscapes of Raja Raja Varma and the portrait studies of Ravi Varma are noteworthy. Economic products, art ware and wood carving of the Province are also illustrated by a comprehensive series of exhibits. Weapons of offence and defence are exhibited in two rooms, most of the South Indian weapons coming from the armoury of the Rajas of Tanjore.

Though much has been accomplished in the task of collection, conservation, investigation and interpretation, more remains yet to be done. Many sites await excavation, hundreds of sculptures are lying about uncared for, and many historical landmarks are being lost through uninformed vandalism. Popular interest in the Museum and its work is growing and in it lies our hope of succouring from ruination many relics of our glorious past in the realm of knowledge.

TEMPLE RENOVATION

BY

V. M. NARASIMHAN

Within the past few years there has been much building activity in temples which illustrates the difficulties in ensuring the preservation of the features that are ancient and the observance of standards and styles that are traditional. Good work has been done in some cases, while in some others there have been defects of various kinds and in various degrees. With a view to illustrating the varieties of defects and the ease with which they might have been avoided if there had been a little forethought, and, what is more, with a view to pointing to the ways in which repetition of such defects could be avoided, this note deals with a few simple cases for the benefit of the lay public in whose hands it is that ultimately the initiation of renovation works rests. No blame is sought to be attached to any one. Standards of advice, design and execution have fallen so low, tastes have so much veered and an understanding of the purposes and the methods of sacred architecture has been so neglected that there is a general inability to understand and appreciate good architecture and conformity to accepted canons of design.

In some temples, some portions of Prakaras are used for erecting a building for commercial purposes. A temple is believed to have a personality dependent on its proportions and structure. To cut it up is to deal with it in the same way as a human body is hacked. In a temple the Prakaras and the Madil-wall are not only constructed on certain proportions,—Ayadis,—but are also held as sacred as the main shrine itself. So, the cutting off a portion of the Prakara or even the concealing the Madil-walls with other structures is to be strongly discouraged. It is sad to see how in the Sri Chennakesava Perumal and Sri Chenna Mallesvara temples at Madras, a portion of the West Prakara has been cut into and used for raising a big building for rent. (Plate A).

The appearance of a few temples has been ruined by parts of them being made to serve other purposes than they were intended to. At Srirangam, for instance, the great Raya-Gopuram has been used as a substitute for a massive electric post that ought to have been built in the vicinity, and the other Gopurams have been used as electric posts, though not so blatantly. It need hardly be pointed out that this is a barbarian perversion of a Gopuram. Apart from the perversion, the appearance itself is ruined when a number of stout wires running across a street, often at an angle, are anchored to a steel arm projecting from the Gopuram. What proportions of ugliness this attains to would be illustrated if only we remember that just a thin telephone wire running along the street in front of a Gopuram serves, by virtue of

optical illusion, to make it appear that the Gopuram is leaning to one side, though in fact it is the wire that sags. Similar instances will be found in many other towns in which stand large temples with fine Gopurams. One such example is the Sri Vaikuntha Perumal Temple at Conjeevaram.

Some of the temples have virtually grown into shops—even into markets. The most glaring examples are the great temple at Madura, and the Kumbhesvara temple at Kumbhakonam. The practice was ancient in temples so early as Christ himself, but he set an example by casting the Publicans out of the temples. The practice has assumed such enormous proportions that a protest has to be sounded at every opportunity. In a little while the shops in the Madura temple may invade areas now allotted to pilgrims and worshippers.

The problem is complicated by the fact that a large portion of the revenue of these institutions is derived from them. But this should be no excuse. These temples must plan to provide themselves with similar sources of revenue in their immediate vicinity and must gradually redeem their premises from these commitments. A programme of prudent purchasing of properties in the vicinity would help to solve the problem.

Features of temples which ought not to be made inaccessible have been shut out to the public in various ways. A Mandapa in the temple at Alvar-tiru-Nagari has been provided with iron railing in such a manner as to render inaccessible a series of pillars, one of which at least has no parallel anywhere else in the world. Each of these pillars is really a complex of about twenty shafts clustering round one post in the middle and each shaft yields, when tapped, a light musical note different from that yielded by its neighbour. In one of these complexes a shaft has been sawn off to illustrate the underlying principle. This is an architectural “Grand-Piano” provided with a feature elucidative of its construction. The iron railings are fixed to this pillar and they prevent easy access.

Portions of the main structure, which were originally intended to impart grandeur to the temple, are converted to merely utilitarian purposes, such as use as store-rooms and stalls for housing Vahanas, while satisfactory accommodation is available elsewhere or could be provided at very little cost.

In the Tirumalai Temple (Tirumalai-Tirupati Devasthanams) a portion of a Mandapa in the second prakara has been converted into a store-room for the materials pertaining to a Float. The Devasthanam is by no means poor. What is worse, this portion has been so altered to fit it for the purpose that it is agonisingly ugly.

Parts of temples requiring immediate attention are neglected, while unimportant portions are being attended to. At Tiruvaiyar, the Vada-Kailasa shrine is in so dilapidated a condition that it is locked up, and yet unnecessary renovation is being carried on in other connected temples.



A wrong conversion of temple premises. (A)



Incongruity resulting from an admixture of different styles in construction. (B)

Designs of temples are altered without considering what the original design was intended to be. At Negapatam, for instance, the '*sanctum sanctorum*' of the Sri Soundararaja Perumal temple was a composite of three shrines, one *above* the other. In renovation the three shrines are now three distinct shrines one *besides* the other. Again, while renovating the Sri Subrahmanyaswami temple at Tiruchendur, which is a typical rock-cut temple, almost all original rock-cut portions have been covered with worked-out stones.

Alterations and additions are made almost invariably in styles which do not merge with the styles of the structures standing round about. An incongruity in styles is the result. The styles of buildings in quite close proximity to a temple or within the temple itself should not vary appreciably from those of temple architecture. At Tirupporur, a Mandapa has been built with cast-iron pillars and on a design which has a circle for plan,—the former being a feature that is objectionable, while the latter is one that is unusual. In the Chola temple at Valivalam the use of cement and the construction of a modern R. C. C. structure have practically obliterated the original handiwork of the Chola builders. The beauty and the harmony of the Chola structure have been shattered by the interposition of modern building modes and materials: the temple had not only not known either of them but was also very beautiful without such addition. In the Chenna Mallesvara Temple at Madras a Vahana Mandapa has been built which, both because of the material and the design, is a monstrosity. (Plate B).

Alterations and additions are being made most unnecessarily. In the Sri Vedanarayana Perumal Temple at Tirunarayanapuram a Mandapa is under construction just in front of the Thayar shrine. The beauty of the temple and the moving space required for Vahanams to turn round in are much affected by this addition.

A wrong remedy is occasionally adopted in dealing with a difficulty.

(a) In many temples a very desirable attempt is being made to provide light and air where both have been conspicuously absent. But the methods adopted are unsatisfactory in most cases. For instance, openings are inserted in the outer walls of shrines, with the result that where bats were hangings in fetid rows in darkness crows perch in loud gangs in the sun-light.

(b) Openings are often provided at eye-level, so that an worshipper in a shrine is able to look beyond the shrine and, therefore, becomes liable to have his attention distracted. The south Indian temple has grown on lines which have brought about that with every step that a worshipper takes towards the *sanctum sanctorum* his attention is more and more brought to bear upon the image and all sources of distraction are eliminated. The design is such as to help the worshipper to concentrate his mind so as to be able

to see and appreciate the image better. This feature is destroyed at one stroke when openings are inserted thoughtlessly. Ventilators could be skillfully located if the guiding principle is borne in mind.

(c) The Tiruvengadu temple was originally divided into two sections, the larger one, that to Isvara, —giving access through a gate-way to the smaller one—that to the Devi, and a Gopuram crowns the entrance-way. In the course of renovation the party-wall and the Gopuram were knocked down. On the other hand, the proper course would be to restore the party-wall, so that the Gopuram would be restored to its function of a gate-way in a party-wall.

Mistakes are committed in serious features in the course of execution of the works. This must be due entirely to the lack of adequate supervision and guidance. At Koilpatti, for instance, the centre line of the Mandapa erected in front of the temple differs appreciably from that of the temple. At Kuttalam, the newly erected Amman shrine has many defects: the plinth area has been much increased with the result that the shrine now stands projected far into the east and the west Prakaras, reducing the moving space in the east Prakara to four feet and the Garbha Graha of the Amman shrine protruding even beyond the outer prakara of the Iswara shrine. Besides, the structure is modern in appearance and gives rise to echoes. The latter is especially to be carefully avoided, being considered very inauspicious.

Features of definite archaeological interest have been tampered with in the name of renovation in many temples. Where broken stone images occur, there is usually a temptation to fill in the broken parts executing the additions in cement. Apart from such restoration being improper archaeologically and false in style, the effect is deplorable as the cement work does not merge with the stone-work. Blatant instances of this are to be seen in the temple on the Rock Fort of Trichinopoly and also in the famous antiquities of Mahabalipuram. Occasionally, the work is very well done as at Samayapuram, but even there the styles are not properly reproduced.

Very often, wholesale destruction of ancient monuments is undertaken by ignorant renovators who in the name of religion unwittingly destroy what little has been spared by time. Wherever a modern renovation of an ancient temple takes place, the new temple becomes devoid of all its valuable records and stands to boast of a new structure. The temple in the past played many roles. It was a centre of learning and a treasure house for all kinds of arts,—sculptures, paintings, music, dancing and what not. Above all it was a public record office. Even to-day on many temple walls are found copies of many original grants preserved. Still, it is very unfortunate that these temples do not yet command from the general public that respect, reverence and care in renovation to which they are entitled.

THE MELANCHOLY TALE OF MAMALLAPURAM

BY

TRIVIKRAMA NARAYANAN

Any one standing beside the Shore Temple at Mamallapuram would reflect: "What a supreme example of the inexorable hand of destiny and of the vanity of human faith and ambition this beautiful temple furnishes to us!" With a similar feeling of poignancy Robert Southey has sung the following lines about the fate of the submerged monuments of Mamallapuram.

"What works of wonder the devouring wave
Had swallow'd there, when monuments so brave
Bore record of their old magnificence
And on the sandy shore, beside the verge
Of ocean, here and there, a rock hewn fane
Resisted in its strength the surf and surge
That on their deep foundations beat in vain
In solitude the ancient temples stood
Once resonant with instrument and song
And solemn dance of festive multitude;
Now as the weary ages pass along,
Hearing no voice save the ocean flood,
Which roars for ever on the restless shore
Or visiting their solitary caves,
The lonely sound of the winds, that moan around
Accordant to the melancholy waves."

(Curse of Kehama)

What is to-day a secluded hamlet appears to have been thirteen centuries ago the flourishing sea port and art centre of a great line of kings of South India—the Pallavas of Kanchi (modern Conjeevaram). This is supported by the finds of old Roman and Chinese coins and the evidence of literature. In his poem on Kadal Mallai (Mallai-on-Sea or Mamallapuram) the eighth century Vaishnava saint Tirumangai mannan refers to its brisk sea-borne trade.

"Oh my foolish mind. Go around the holy Talasayanam, which is Kadal Mallai, in the harbour of which ride at anchor, vessels bent to the point of breaking, laden as they are with wealth, rich as one's wishes, big elephants and the nine gems in heaps."

The Pali chronicle Mahavamsa graphically describes how the Pallava king (Narasimha Varman I (625-650) surnamed Mamalla) lent his fleet to a refugee prince from Ceylon, Manavamma for the recovery of his throne. It is surmised that the naval expedition embarked from Mamallapuram. According to the account of one Chambers recorded in 1789, "the natives of the place declared to him that the more aged people among them remembered to

have seen the tops of several pagodas far out into the sea." Indeed early photographs of the sea-ward view from the interior of the Shore Temple show a tall stone *dipastambha* with a massive pedestal being nonchalantly beaten by the breakers. Rightly therefore has Longhurst observed: "It seems that this part of the coast was visited by a mighty tidal wave that destroyed Mamallapuram just as the sea-port of Masulipatam on the same coast was wiped out by an inundation of the sea in 1864." In order to stem the further inroads of the sea, the temple is now protected by a special masonry put up by the Archaeological Survey of India.

With its twin spires the Shore Temple is a beautiful example of Pallava structural temple at Mamallapuram. It is held to have been built in the seventh century by the prince who was responsible for that noble pile of Rajasimheswara (Kailasanatha) temple at Kanchi. He was Rajasimha (690-710) the grandson of Narasimha Varman I, one of whose surnames was Mahamalla or Mamalla. The Shore Temple bears an eleventh century inscription of Rajaraja Chola evidencing that two Siva shrines and a Vishnu one were being worshipped there. It is perhaps to these temples that Tirumangai mannan refers when he sings of the divine dancer of the burning ground and the Lord with the Chakra appearing side by side at Mallai. It is hard to explain how Mamallapuram was not sung about by Saiva Saints. The larger of the two vimanas was declared by Fergusson to be, with the exception of the great temple of Tanjore the finest and most important vimana of South India. An admirer rapturously advises us "to see the temple not only by day but also by night about the time of full moon, when solitude reigns and the moon with its sparkling radiance lights up the waters of the sea, and the sound of the roaring waves is heard as they cast their foam within a few fathoms off the sacred mound. The deity of the waters seems to revel then in delight while the mild effulgence of the silvery moon filtering through the open door of the edifice bewitches the human senses into lingering ecstasy." The stones of the building are fast decaying on account of the corrosive action of the sea air and the sculptures they bear look as though they have been eaten away by a disease. Filled with a bitter realization of the doom that this lovely relic is awaiting, one leaves it for less unfortunate objects away from the shore.

Before passing on to the far-famed monoliths (miscalled rathas) and the cave shrines of Mamallapuram it will be well to pause and briefly to notice the part played by caves in the life of man. Caverns or hollows in the sides of rocks are freakish works of nature all over the world. The shelter they afforded from sun and rain and from predacious activity had attracted to them man and beast from an immemorial age. They may be just shallow refuges or far-extending ones, giant examples of which exist in western Australia and in Kentucky in America running through miles of labyrinthine windings.

After man became a civilized and comfortable riparian, he was awed by the weird desolation of the dark retreats in the mountain sides. Caves were for him full of mystery and sacredness and they suited very well as places of worship or repositories of the illustrious dead. Wherever nature had provided rocky ridges, man thought it his sacred duty to chisel chambers in them whether in Egypt or Crete, Persia or Central Asia, India or China. At least two kings of yore, Pharaoh Ramses II (1292-1225 B.C.) and Pallava Mahendra Varman I (600-625 A.D.) are known to have proudly congratulated themselves on the wonders that they have had wrought in their cave shrines.

Unlike the mammoths of monolithic art elsewhere, the South Indian cave shrine is a very simple one consisting of an external facade, a rectangular verandah supported by pillars (Mandapam) and a holy of holies (Garbhagriham) housing the object of worship. A remarkable feature of the remains of Mamallapuram is that they illustrate the stages and shapes of cave architecture and the evolution of three types of South Indian vimanas (temple towers) namely,

- (a) The ziggurat type in the so-called Arjuna and Dharmaraja rathas and the Shore temple.
- (b) The waggon-roofed type in the so-called Bhima and Ganesa rathas, and
- (c) the type with apsidal termination in the so-called Sahadeva ratha.

Two distinct characteristics of the caves separate the works of the first designer of the southern caves Mahendra Varman I and those of his son and successor Narasimha Varman I. The father's caves were modest excavations with a simple type of pillar—massive, square at top and bottom and eight-sided in the middle. Two examples can be seen at Mamallapuram in the caves known as Dharmaraja mandapam and Kotikal mandapam. Mahendra's caves are also found at such distant places in South India as Dalavanur, Mahendravadi, Mandagapattu, Pallavaram, Trichinopoly and Tirukkalukkunram. Narasimha Varman's caves were ornately designed with slender pillars springing from the heads of squatting lions—for 'Narasimha' meant "Man-lion".

One strange fact about the excavations is that none except the Adi-Varaha shrine has been completed. How they have all been left unfinished is a mystery which the antiquary has not yet unravelled. A certain cosmopolitanism is seen in the disposition of the sculptures of the twin faiths Saivism and Vaishnavism. The designers of the fascinating panels of the Varaha, Gajalakshmi, Durga and Trivikrama groups in the cave known as Vamana mandapam or of the Seshasayana and the Mahishasuramardhani groups in the cave known as Mahisha mandapam do not seem to have been affected by sectarian prejudices.

Mamallapuram may well be proud of its quaint *chef d'oeuvre* of monolithic work in those charming, freestanding, unfinished temple-like masses of rock of different shape and size at the far south of the village beyond the casuarina plantation—what remained, indeed, of a length of rocky ridge after months of careful stone-breaking and chiselling. The '*Panchapandava rathas*' as the group is called are not rathas (cars) nor have they anything to do with the heroes of the Mahabharata. They are really simple fanes intended for the worship of Siva, Parvati, Indra and two other unknown deities. The yellowish grey rock looks as though it has been left by the chiseller only yesterday. The Dharmaraja and Arjuna rathas are three-storeyed and contain beautiful figures in *bas-relief*. The standing figure of a man on the south western face of the lowest storey of the Dharmaraja ratha is believed to represent Narasimha Varman I by S. Krishnaswami Aiyangar. Portrait sculptures have been identified by H. Krishna Sastri in the still worshipped Adi-Varaha cave shrine. Two panels there in each of which is seen a man with two women are understood to represent Mahendra Varman I and his father Simha Vishnu with their consorts.

Perhaps the most interesting of the monuments of Mamallapuram is that huge open air *bas-relief* known as Arjuna's penance which has survived the ravages of thirteen centuries of sun and rain. What is depicted here has been the subject of difference among scholars. The orthodox view upheld by S. Krishnaswami Aiyangar was challenged by Victor Goloubeau, Jouveau Dubreuil, Ananda Coomaraswamy and A. H. Longhurst who read into it the story of another penance, that of Bhagiratha. The balance is only between these two penances. However puzzling the representation may be, the *bas-relief* is, as Fergusson wrote, the most remarkable thing of its class in India. Each figure therein is a study by itself. The majestic elephants and the pleasing figures of the half human and half ophidian man and woman in the cleft are particularly very masterly. The emaciated forms of the seated yogi in front of the miniature temple and of the Arjuna or Bhagiratha are alone enough to answer the charge that the Indian artist was ignorant of human anatomy. In the liveliness of each figure, human or animal, one observes the intense and naive love of life that characterises the Buddhist art of Sanchi. This relief, as Rene Grousset says, is indeed a vast picture, a regular fresco in stone, a masterpiece of classic art in the breadth of its composition.

Undue attention is being paid to the Krishna mandapam next to "Arjuna's penance". The rock behind this later structure presents a rather crude representation of Krishna lifting the Govardhana Mountain. Compared with the other works of Mamallapuram this can be said to possess little artistic merit. It is obviously the attempt of a later period of decadent art.

MANORA

BY

K. RAMAMURTI

Till about the end of twelfth century, Tanjore was under the rule of Chola Dynasty and then it fell in the hands of Hoysala Ballalas of Dorasamudra and the Pandyas of Madura who surrendered it to the famous Vijayanagar kingdom. In the seventeenth century, the Nayak Dynasty was established and it was usurped by Chokkanatha, a Madura Nayak in 1666 but it was conquered by a Mahratta, Venkaji by name, the general of the Muslim King of Bijapur in 1674. This Mahratta Dynasty continued in power upto the close of the eighteenth century.

The English first came to Tanjore in 1749 and attacked Devakottai which the Rajah ceded and joined the English and Muhammad Ali against the French. The English occupied Tanjore in 1773 but the Rajah was restored in 1776 after concluding a treaty with the East India Company, by which it became a protected state under the English.

In October 1799, shortly after the accession of Maharajah Sarfoji, he resigned all his dominions to the East India Company and received suitable provision for his maintenance and continued likewise during his full life but he exercised his sovereign authority only into his fort and in the vicinity, subject to the control of the British Government. He died in 1832.

During his reign, His Highness Maharaja Sarfoji, Rajah of Tanjore, the friend and ally of the British Government erected this Column to commemorate the triumph of the British arms and downfall of Napoleon Bonaparte in 1814 A.D. Is it because that the monument pleases the mind of the onlooker that it was named MANORA ? It is located eight miles south west of Pattukottai along the sea shore in the village limits of Sarabendrarakapatnam (vide 1" map No. 58 N/7). It is very difficult to reach this place in rainy season as two huge rivulets are to be waded across.

Situated as it is half a mile east of the village, the sea is only a furlong off and in flood tide the waves come to about 50 yards of this column. It has eight storeys with an overall height of 82 feet from the ground level and is like a tapering pyramid, hexagonal in plan with "S" shaped caves resembling the "Chinese Pagoda". It is fortified by two concentric fort walls with vaulted chambers in each and with a moat ten feet wide and eight feet deep in between. The access inside is through arched gateways in both the walls on the west side connected by draw bridges. At present the traces of the bridges are seen on the spot and by the vestiges of iron hinges. There is a culvert over the moat to give access to the inner gateway.



A view of Manora—a commemoration tower in Pattukottai Taluk, Tanjore District.

The base of the column is hexagonal in shape measuring 21 feet on each side and is enclosed by a fort wall with battlements at a distance of 21 feet from the outer face of the column. The courtyard is fully paved with bricks. The outermost gate-way on the west side is connected with an "U" shaped passage with sentry chambers built in brick masonry on either side. The parapet wall of the first floor of the column has also battlements on all the six sides.

There is a marble tablet measuring 4'-7" \times 2'-" on the southern wall near the base of the column bearing inscriptions in Tamil, Telugu, Mahratti, Urdu, and English languages with designs of flag staff and lions standing over crouched elephants. The legend states that the column was erected by Maharajah Sarfoji in 1814 A.D. Similar inscriptions in every one of the above languages on black polished granite stones are also fixed on the outer faces of the column and also in the inner face of the enclosure wall.

The column is constructed of brick masonry in lime mortar when top surface is covered with marble plaster both in the interior and exterior. But the outer face of the ground and first floor was constructed with granite and arenaceous shell limestones, the country rock in the locality. There are two flights of steps of granite stones on the east and west sides of the column leading to the top of the first floor from the courtyard. All the rooms and vaulted chambers in the enclosure walls are also having marble plastering. But the exterior face is pointed with lime mortar. Every storey has a flat domed roof except the topmost one which is resting on iron rails. There are arched openings in all the faces of each storey. Some of them are fitted with teak wood window frames and shutters probably a later innovation to adopt the column for occupation. Some of these are blocked with brick honey comb work in recent years. The outer face of the column has numerous arched pigeon holes fully marble plastered and artistically arranged one above the other producing in effect vertical and horizontal rows. This monument no doubt is awe inspiring by its size but is a very poor imitation of the Naik prototype as at Gingee and other places.

This is now owned by 33 share holders of Tanjore Rajah's family and as the Rajah's Estate has been broken up, this lofty structure has been deserted and allowed to go into ruins. Due to its historic importance and inspiring grandeur, it is worthy of protection under the A.M.P. Act. The Madras Government should arrange early for laying a metalled road with causeways over the rivulets facilitating the pouring public especially students from all over Tanjore, Trichinopoly and South Arcot Districts to have easy access to the place in all seasons on their excursions and picnics. Will these visitors stop the annoying vandalism of etching and scribbling on the walls which mar the beauty of the building? In curbing such an instinct for self glorification, no law can help except one's own respect and veneration for the past.

THE PROTECTED MONUMENTS OF FORT ST. GEORGE

BY

K. R. VIJAYARAGHAVAN

Madras, for a city of its size and importance, is singularly lacking in buildings of any antiquity, mainly because the original settlement was a creation of the East India Company purely as a trading centre.

In the early part of the 17th century, it was essential for any overseas trading centre to be fortified against the possibility of an attack and when in 1639 Francis Day, on behalf of the Company, obtained from the Naik of Chandragiri the grant of a strip of land, between the Cooum and the Bay of Bengal, as a site for a factory, permission to build a fortification to protect it was also obtained. This original settlement was the nucleus of the present Fort St. George. It is suggested that the name Fort St. George came to be given to this Fort because a bastion or a portion of the inner Fort wall was probably finished by St. George's Day, 23rd April 1640. Madras possesses a peculiar interest in as much as it constitutes, with the solitary exception of Armagon, the first territorial acquisition of the English in India. For a considerable period this was the only fortified stronghold belonging to the East India Company.

The Fort contains the following protected monuments under the care of the Archaeological Survey of India since July 1947, when under the lead given by Col. D. M. Reid, of the late Madras Guards, a bilateral agreement was concluded between the Archaeological Department and the Defence Department for conserving the Ancient Buildings in the Fort.

1. Rampart and its bastions with vaulted chambers underneath and moat all round.
2. Guard Room (Block V).
3. St. Mary's Church with tablets laid on the ground and enclosed by a compound (buried well inside the compound to be unearthed).
4. Big warehouse south of the Church Library.
5. Nursing Sister's house (Headquarters Nurse—Block 1—3).
6. Last house on the left of 'Snobs Alley' (oldest house in the Fort with carved staircase—Block 1/1).
7. Chaplain's house, including portion which is on the northern side of the old wall (between block Nos. II/1 and II/2) with treasures in the Chaplain's house consisting of silverware, iron chest, wooden cash box, old Bible, Church records etc.
8. Wellesley House built in 1798

9. Arsenal between Wellesley House and Clive's house with shells and cannons piled together near the gateway.
10. Clive's house built in 1753.
11. Garrison Engineer's Depot.
12. King's Barracks.
13. Dressing room of Garrison Theatre.
14. British Infantry Officers' Mess (with model of the Fort of 1820 kept in the first floor—Block No. XXXVI/1 and 2).
15. Apsidal Wings of the Secretariat Building opposite to the South Sea Gate (Limits: its joint to the modern three storeyed building on the west side).

These buildings grew up essentially with the increasing needs of the East India Company. They were all, therefore, built at different times for different purposes.

Officers' Mess

British Infantry Officers' Mess building, in which the Head Quarters of the Southern Circle of the Archaeological Survey of India is at present situated, was built by a number of free merchants between 1787 and 1790. It was originally used as the Public Exchange Hall by the Company and it is of interest that the money for its construction was raised by a series of lotteries and that the first light house of the port erected in Madras was built on its roof as early as 1795.

At the northern end of the long hall is found the model of the Fort, formerly displayed in the room opposite to the St. Mary's Church. The exact date of the model cannot be ascertained. It is probably after 1820 and before 1862. Reasons of security prevented models of guns being put in position, which would have been an excellent addition to the model.

On the northern side of the entrance there is a room which probably was the Bank, known by different names in different times. This is the ancestor of the Madras Bank, which later with the Bombay and Bengal banks formed the Imperial Bank of India, whose imposing building now stands in the First Line Beach.

The long room in the first floor was in those days frequented by Ships' Captains and other Company officers, free merchants, brokers and their attendants, who displayed their commodities for sale. This room, besides being the Exchange, was used for public meetings and entertainments. Four large portraits of Sir Eyre Coote, General Meadows, Lord Cornwallis and Marquis of Wellesley were hanging on its panels. These can now be seen in the Banqueting Hall.

Since 1862, every second or third year a new British Battalion arrived in Madras to be stationed in the Fort, so that many British Regiments now

have memories of the Officers' Mess, the great room with its fine wooden floor, where many a dinner had been held and many light feet have danced. Wellington was often in this room, but Clive was not, since he had retired to England before it was built.

The rooms on the ground floor were used as auction rooms and as a subscription library. In 1862 Government rented the Exchange for public offices and in 1882 bought out from the shareholders. Since 1861 the edifice has been the Officers' Mess of the British Regiment quartered in Fort St. George. This will henceforth be called the Fort Museum. It is of interest to note that the Archaeological Survey of India was accorded accommodation within the Fort St. George from April 1945 in order to create the right focus for the historic development of the Fort. In this direction every attempt is being made to transfer all the connected antiquities of this Fort to this building and to display them, systematically in the shape of a Museum collection.

The long hall mentioned above, will, from the 1st February 1948, be the centre of attraction in Fort St. George, being the seat of the Fort Museum.*

St. Mary's Church

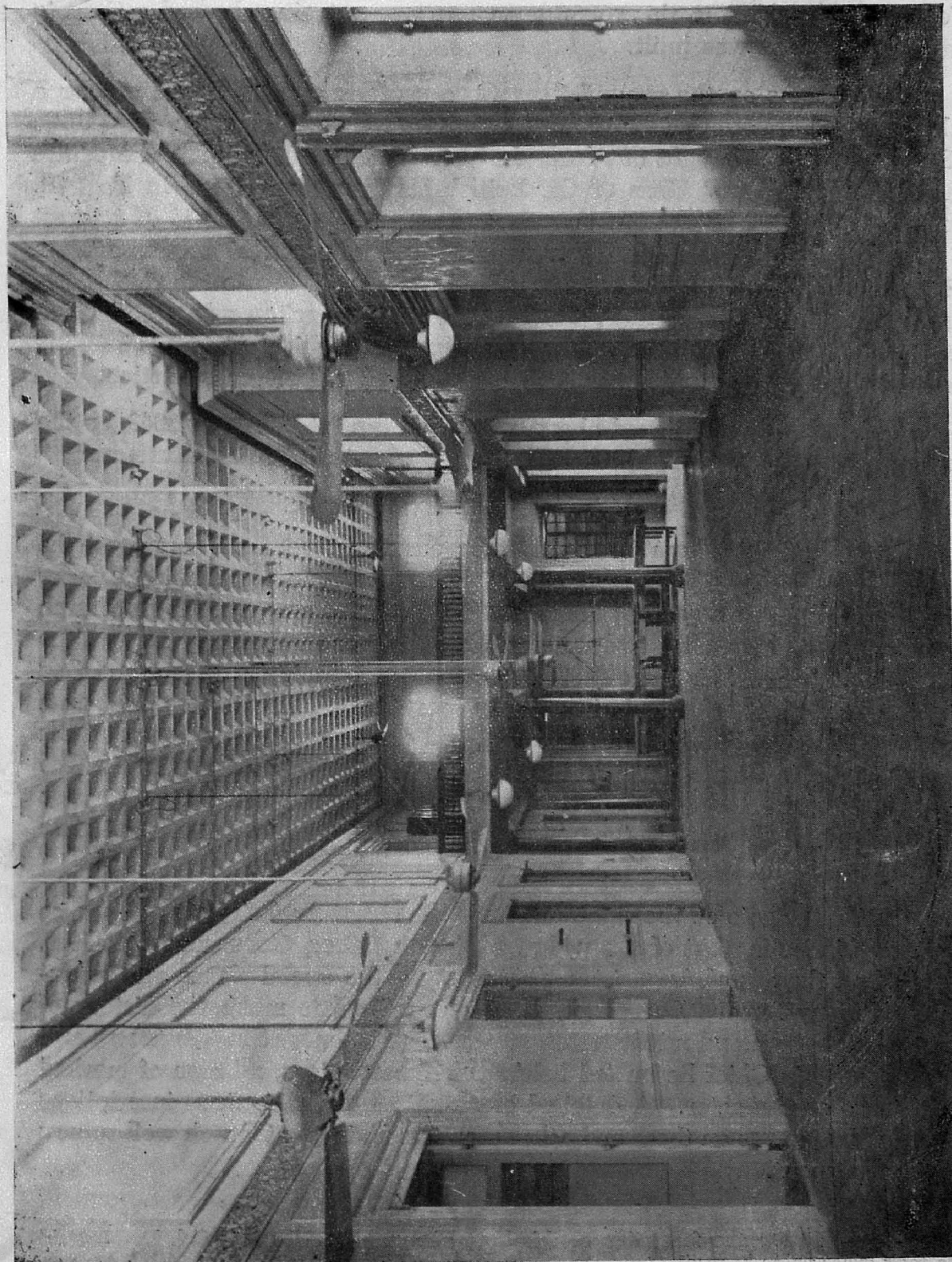
In 1680, Streynsham Master, the Governor of Fort St. George, got the St. Mary's Church designed and built by Edward Fowle, the Master Gunner of the Fort. In those days the gunners were also engineers. St. Mary's Church took two years to complete and was duly consecrated on the Lady Day on the 28th October 1680. It is the oldest Anglican Church in Asia. It is interesting to note that the Church was built entirely by subscriptions. It was built on a firm laterite foundation, of brick and polished chunam with bomb-proof walls strong enough to stand the sieges of those days. Except for the spire and the tower, which have been subsequently added in place of the old ones, and for the addition of a chamber to the east, the church has remained much the same as it was originally built.

Inside the gate on the right, one finds the oldest English grave stones, so far known in India, that of the widow of Aaron Baker, Governor of Madras. She died on the 5th of August 1652. It contains the burial places and monuments of many famous Europeans, who have helped to make the history of Madras—statesmen and missionaries, soldiers and sailors. Six Governors and a Commander-in-Chief lie buried below the chancel steps, all men of marked uprightness of character. A detailed examination of the various inscriptions in several languages on these and other monuments in the Church well repays the time so spent.

*The credit for the formation of this Fort Museum should go to Col. D. M. Reid who took great pains in protecting the buildings of the Fort under the Ancient Monuments Preservation Act of 1904. The story of Fort St. George, a booklet by him, published in 1945 before his retirement from the Madras Guards, gives more details of the historic buildings.



SOUVENIR OF THE



A view of the Long Hall in the first floor of Fort Museum, which originally served as the Exchange Office during the Company days.

The Church records and registers date from the consecration of the Church in 1680 and form a complete record of the Church with the exception of three years 1746-49, during which period Madras was in possession of the French. The first marriage entry is that of Elihu Yale, after whom the Yale University of America is named, to Catherine Himmers on November 4th, 1680. Another noteworthy marriage entry is that of the famous Robert Clive with Margaret Maskelyne, on February 18th, 1753.

A congregation was organised on the model of an English parish with a vestry, over which the Governor usually presided. The vestry controlled considerable funds and conducted schools till 1805. Its funds were derived from collections, fines and bequests. It organised a Charity School in 1715 and later raised the nucleus of the scheme for the Male and Female Orphan Asylums which, with many changes, have survived to our days—now at Amjikalai.

Fort House

The present Secretariat buildings—the old Fort House—occupy perhaps the most commanding position of all buildings in the Fort, flanking the parade ground from the north and south with the flag staff behind, over which from the 15th August 1947 the Dominion Flag flies with its Dharma Chakra. The lofty spire of St. Mary's Church raises its head high on the right. All that now remains as vestiges of the old Fort are the apsidal wings to the north and south of the Secretariat, which are now the protected portions of the Secretariat Buildings.

Clive's House

Any visitor cannot but be struck by the tall edifice that is now the Accountant-General's office, with its massive Corinthian capitals, facing St. Mary's. To trace the history of this building, which has so much of what the Greeks call the *Symmetria Prisca* about it, one must delve deep into the early history and development of the Fort. That Robert Clive once occupied it seems to be fairly well known probably in 1753, for nearly a year. It was later known as the Admiralty House. The Second Lord Clive used it as his residence.

Tracing back the ownership of the building it is revealed to us as one of the buildings which we owe to the Armenians, to whom in 1688 the Company granted special privileges to settle and trade in British towns in India. The Armenians were not long reaping the full benefit of this agreement. The Company soon revised its orders and declared that in future no Armenian whatsoever will be allowed to continue in the White Town. Consequently the Armenians had to leave the 'Great House in Charles street' in the hands of Mr. Richard Prince, Deputy Governor of Fort St. George, in 1749. It again changed hands to the Armenians in July 1752 after which Shamier Sultan lent it to Clive and others. It is from his complaints about persons who gave difficulty in paying rents that we come to know that Colonel Clive lived here for some time.

The Company, having obtained early a charter from King Charles authorising the erection of Courts to deal with interlopers, established the Court of Admiralty in 1686 with Sir John Briggs as Judge-Advocate. Since then it has been called the Admiralty House.

Later on, the Admiralty House became the Governor's town residence and in Lord Clive's time (Edward Lord Clive, Governor of Madras 1799-1803) it was used for the celebration of State functions, until the present Banqueting Hall was erected.

' Snobs Alley

Adjoining the Church is a narrow, but picturesque lane nick-named the 'Snobs Alley' and it contains some very interesting buildings. To the south of the Church can be seen a big warehouse with high roofs supported by pillars. The Chaplain's residence housed the treasures of the Church, which are now permanently lent by Rt. Rev. A. M. Hollis for display in the Fort Museum. The Yale Plate, the Goldsborough Flagon and Basin, the Danish Plate and the large alms dish with the Danish Monograms "D.O.C." Sterrysham Master's Bible dated 1660, and the old registers are antiques furnishing us valuable information about the people who were living in the Fort.

The Nursing Sisters House looks quite old but the first two bays are comparatively new as will be seen by a glance at the model of the Fort. This has been for many years the residence of the senior officer in the Fort. Subsequently it became the Head Quarters Mess and then accommodated the Nursing Sisters. The southern part of it dates from 1770. The last house to the left when one rambles through the Snobs Alley from the Church is the oldest house in the Fort. The fine carved staircase leading upto the second storey is worth seeing.

Other Buildings

Wellesley House was constructed in 1798. It has not undergone any change since Wellesley resided there, but there is nothing of interest inside. For many years it has been the residence of the R.I.A.S.C., which is very fitting as Wellington was one of the greatest supply generals. The arsenal between Wellesley House and Clive's House, was constructed by John Sullivan and completed on the 9th November 1772. It consists of two blocks at right angles. The Garrison Engineer's Workshop behind is of little interest, though it is also an old building and protected as such.

Kings Barracks and the Guard Room were constructed in 1754 when the first military aid to the company by Parliament reached Fort St. George. King's Barracks is situated where once a hospital stood. The Barracks were extended in 1762. The dressing room of the Garrison Theatre enclosed in massive walls, opposite to the Barracks on the north, is part of a very old building dating from 1740.

THROUGH THE HIGHWAYS AND BYWAYS OF MADRAS

BY

K. V. SOUNDARAJAN

Madras is a city of multifarious charms. It is like a tessellated pavement or a mosaic of variegated hue. The untrammelled human being can enjoy the setting sun, sinking with ruddy effulgence under the glimmering waves of the gorgeous sea along the long strip of beach. He can chase the fleeting hours under the silent sylvan sweetness of Adyar foreshore. He can hug the humdrum buzzle with the clatter of trams and buses and cacophony of street vendors in the crowded thoroughfares like China Bazaar. He can, very well wean his wistful mind from the roar of life and spend it in the spiritual sanctity of the Kapaleswara or the Parthasarathi shrines. Madras is one of those few cities in the world which caters with patronising indifference both to the sullen millionaire as well as the street mendicant, both to the care-worn commoner as well as the cautious connoisseur.

Madras is yet, a city of distances which straggles into an oblong stretch of suburbs about 9 miles long and 3 to 4 miles broad from Tondiarpet in the north to Guindy in the south, from the Fort St. George on the east to Aminjikarai on the west. It is a growing city covering an area of 30 sq. miles. But Madras Transport Service is one of the most convenient in India and one can reach every nook and corner of the city in the buses and trams which ply ceaselessly on its streets, not to speak of the Suburban Electric train service. Otherwise it is difficult for one to enjoy without some conveyance the diverse charms that Madras holds for the tourist or the visitor.

In Madras you can fix the Fort St. George with historic associations, which was built in 1639 and which is just on the Beach stretching upto High-Court park and buildings on the north and Napier Bridge and Victory Memorial on the south, as the central place from where to start your perigrination. You start from here and go to Esplanade on the north. There, keeping an eye on the surging crowd and vehicular traffic, you walk down the China Bazaar Road towards the east, looking at the structures on either side.

On your right you will find a huge block of red buildings known as the High Court but which really houses the High Court, the Small Causes Court, the City Civil Court, and in its western portion, the High Court Printing Press and the Advocates' Chambers. In the middle of the buildings rises a Light House 160 feet above sea level which sends a whirling beam of light beaconing the mariners.

The old Light House, you will find north of the High Court park—a handsome Doric column. If you choose to ascend the stairs of the High Court,

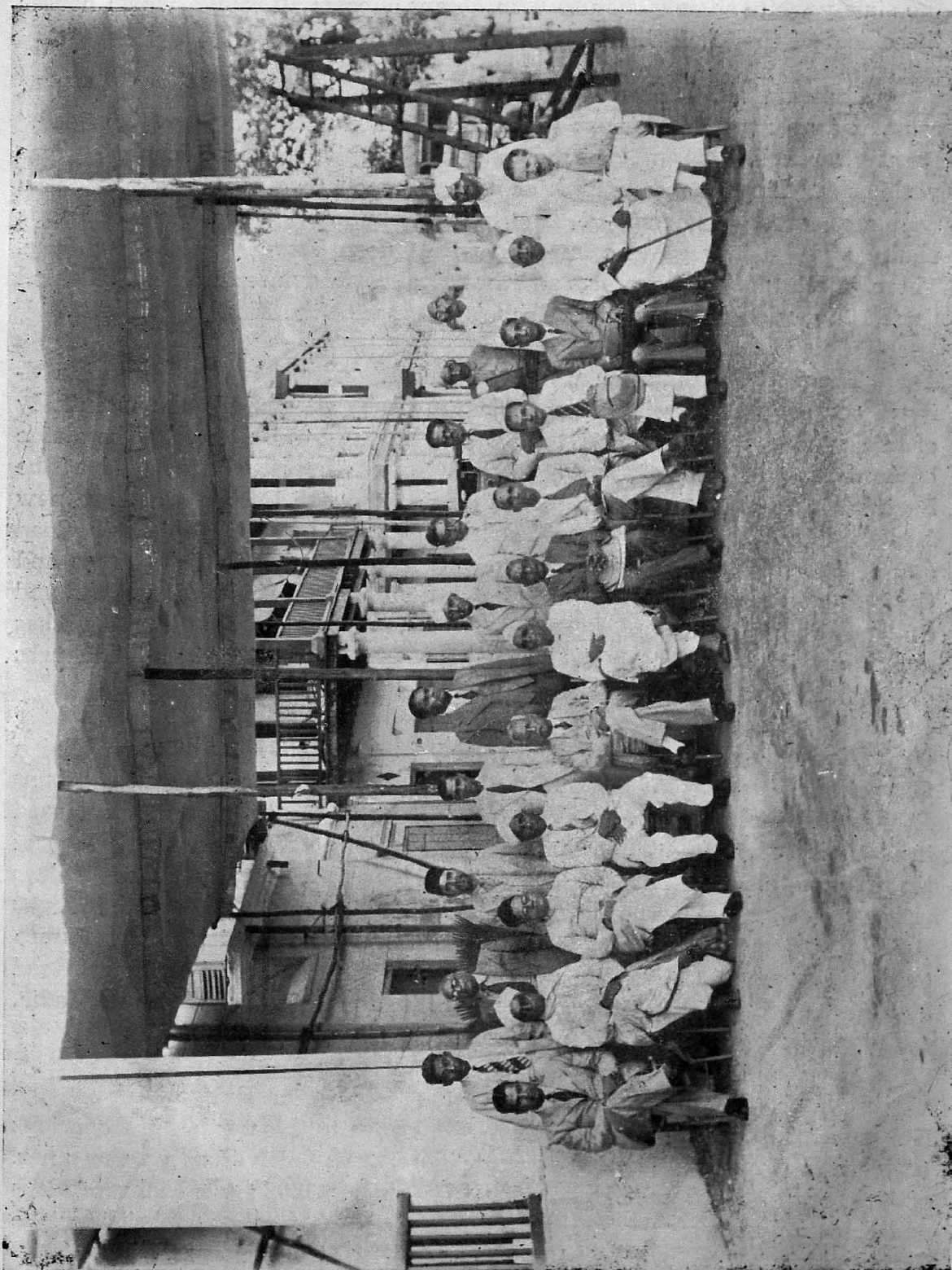
in the crypt on the first floor, do not fail to see the marble statue of Sir T. Muthuswami Iyer, who was the first Indian Judge in the Presidency. Slightly to the west is another red building in Indo-Saracenic style, this is the Law College—the Mecca of the bright and the mediocre. This Law College was built on the old English Cemetery outside the Fort. You must have seen on your left across the road, as you came, the impressive structure of the Old Christian College, which had latterly shifted to Tambaram and is there now, and the notable Y.M.C.A. buildings and Chartered Bank. By and by you reach the end where stands the Parry's new building, the "Dare House" at Esplanade and North Beach Road junction, known popularly as Parry's Corner. This is a nerve centre of Madras Traffic.

Now you look around. If you go towards the north you can pass through the National Bank, Thomas Cook & Sons, G.P.O., Imperial Bank and on your right ahead, the Port Trust and the marine club. You can either retrace your steps and come to Parry's Corner again or turning left hand passing through Second Line Beach on the west (which branches into two streets, Thambu Chetty Street and Armenian Street) and Broadway, which was reclaimed from a waste land in about 1800 A.D. by Stephen Popham, you can reach the Esplanade-China Bazaar crossing, coming southwards along Broadway. In the crowded locality you passed through which is the eastern part of George Town, you must visit the Y. M. C. A. Headquarters building in the Armenian Street and look in to see the life size statue of Dr. Annie Besant, the founder. Armenian Street can also boast of its churches of historic interest, the Armenian Church on the south was built in 1772 when the Armenian community was flourishing in Madras in their trade and the Roman Catholic Cathedral on the north, which rose on account of the settlement of a French Mission in Madras, in the late 18th century.

Having come to Esplanade corner, you can walk up westwards if you want and come to the so-called Elephant Gate. While passing you cannot miss the classic edifice called "Pachaiyappa's Hall" built in 1850. A statue of George V will catch your attention standing in front of Flower Bazaar Police Station on the road. On your right you have got a series of streets where the trading communities in Madras flourish undisturbed by the squalor and dirt of that locality. This is the western part of George Town.

Now you had better turn left and through Evening Bazaar and General Hospital Road, get at the Medical College and the General Hospital, passing on your right as you come, the Memorial Hall and Bible Society and you are now slowly joining the motley multitude rushing towards the terminal Central Station which has an imposing clock tower and side towers.

A statue of late Dr. Rangachari in a catching pose will be seen at the main gate of the General Hospital opposite to the Station erected by the Public in honour of his professional talent which is a domestic word in every house-



Members of the Central Advisory Board of Archaeology, Fifth Session, Madras

COMPTON'S PHOTOGRAPH CO.
24 JUN 1942
MADRAS

hold in Madras, and to the east of the station on your right, you will find the stately white stone structure with quaint cupolas all round, which houses the offices of the M. & S. M. Railway.

Crossing the General Hospital Bridge, you can travel straight as an arrow through the long stretch of Road called "Poonamallee High Road." Passing through this road, you must stop for a while at Moore Market, where you get anything you can think of from a pencil to a pushbicycle. It is a well-kept emporium of shops. The adjacent building is the Victoria Public Hall completed in 1887 in connection with Queen Victoria's Golden Jubilee. There, public lectures, meetings and theatrical performances are held. Behind these is a garden known as the People's Park, with the Madras Zoo in it.

The next building in the Poonamallee High Road is the 'Ripon Buildings', containing the offices of the Madras Corporation, built almost entirely of brick and chunam. It rises with a lofty graceful clock tower. The statue of Lord Ripon which adorns its front lawns was previously installed at the Round Thana on Mount Road. Then passing through Periamet and the now famous 'Hotel Everest', you will reach the junction of Gandhi-Irwin Road and Poonamallee High Road. There you have got the School of Arts and Crafts, a gothic structure and the Scotch St. Patrick's Kirk, with pillars and colonnades of the Ionic order, a solid structure and one of the oldest churches of Madras. If you go straight, the road leads you into the residential suburbs of Egmore and Kilpauk.

Now you should again come to the Fort and standing at the Wallajah Gate on the South-west look straight ahead. You will see the famous Mount Road, which stretches beyond the city limits on the south, the best boulevard in Madras. The Mount Road cuts the Island Ground formed in the loop of the Cooum into two halves. The eastern half is practically under Madras Gymkhana Club and has excellent golf links. Three statues adorn the Mount Road in this region, the first is the equestrian Statue of Sir Thomas Munro on a high pedestal and Justice Bodam's statue at the junction of Mount Road and Bodyguard Road and that of Lord Willingdon, a former Viceroy of India, at the commencement of the road leading to Gymkhana Club.

Crossing from the Island over the Willingdon Bridge, we see the Government House standing at the very entrance to this portion in a spacious park that extends to Chepauk on one side and Wallajah Road on the other. It encloses also the famous Banqueting Hall built in 1802 for official receptions and containing famous historic paintings and which was a memorial for the Seringapatam victory. The entire Government House along with its Banqueting Hall was handed over to the Madras Government in January 1947 and now it lodges the Legislators and Members and Parliamentary Secretaries. After this, Mount Road, in its stretch southwards contains notably Messrs.

Simpsons Ltd., the big motor firm in South India, the stately cement concrete building, "The Kasturi Buildings", housing the 'National Press' and office of *The Hindu*, the established and one of the foremost English dailies of our country and adjacent to it is the building of *The Mail* none the less famous and oldest daily in Madras and next, the firm of jewellers, P. Orr & Sons, whose premises give a tone to this region by their elegant structure and a handsome clock tower chiming the hourly signal. The junction of roads from Fort, from Egmore and from Marina is called the "Round Thana" and if you are a film fanatic (otherwise called "Cine fan" for short) don't fail to drop in at one of the two leading theatres which are near, the 'Casino' or the 'Elphinstone' or if you are a gastronomer, you wheel around and enter 'Bosottos', the noted caterers and confectioners.

Pursuing Mount Road further, you shall pass through the Mount Road Post Office, Higginbotham's Book House, Addisons Motor firm, Spencers (just near the junction of Mount Road and Commander-in-Chief Road) with the reputed Hotel Connemara at the corner and Government Muslim College and Madras Club close by on either side and again at the crossing of Nungambakkam High Road and Mount Road with Gemini Studios on your right and St. George Cathedral in sight in Cathedral Road and Agri-horticultural Gardens further ahead of you to the left. Then passing Teynampet P. O. and Madras Kennels, the office of the Collector of Chingleput and the Teachers' College, Saidapet, the Mount Road crosses Adyar by Marmalong Bridge and crosses also S. I. Railway line north of Guindy Railway Station. To the south of Marmalong Bridge is the statue of late King George V. West of Teynampet is the fashionable colony of Thyagaroyanagar which has sprung up on a marshy waste in the course of a decade. Two places of interest in this suburb are the Dakshin Bharat Hindustani Prachar Sabha and Panagal Park.

A word to the visitor. If you want to branch off through the Commander-in-Chief Road from Mount Road, you have to cross Cooum by a bridge and going straight can turn right via Pantheon Road and visit the grand Victoria Technical Institute built in Moghal Style and the Museum Theatre, the rendezvous of the music and art enthusiasts, Connemara Public Library and Madras Government Museum. The Government Hospital for Women and Children, one of the largest of its kind in India is also in the same road. The Government Museum and library must be visited both for their wealth of materials and their historic associations, and architectural beauty. If you had been wondering where that much-talked Neill's statue had gone, you will find it inside the Museum. If you would like to walk, after having crossed the Cooum by Commander-in-Chief Road, along the river, through Marshall Road, you will have an opportunity of seeing the place from where the *Akaś-vani* emanates, the All-India Radio, Madras and close to it is the Government Ophthalmic Hospital.

If you cross the Coom from Pantheon Road by Anderson Bridge you will reach Nungambakkam, which is a main residential suburb for Europeans though it has an Indian village also growing there side by side. The Nungambakkam region contains the grand Jesuit institution, the Loyola College.

Please try to find your way back again to Fort St. George and now look south. Proceeding along the Marina, the first few land marks are the Victory Memorial for World War I, which you can call the Cenatoph of Madras. It has also a well carved commemoration statue of King George V. Crossing the Coom through Napier Bridge, the first structure you meet is the University Buildings in which is situated the University Library. In this stands a bronze statue of the present Vice-Chancellor Sir A. L. Mudaliar. The Senate House comes next and is an excellent pile of Gothic architecture designed by Mr. Chisholm. To its south is a bronze statue of Queen Victoria with a canopy above. In the garden to the east facing the marina are bronze statues of V. Krishnaswamy Iyer, one of the eminent lawyer-politicians of our country and G. K. Gokhale and on the northern side facing the new University Buildings is the statue of Sir S. Subramania Iyer, its first Indian Vice-Chancellor. Then you come to Chepauk Palace, or the Wallajah Palace which now accomodates the offices of the Revenue Board and P. W. D. At the rear of the Senate House and Chepauk Palace, the Chepauk park is cut by the Buckingham Canal into two halves. The Government House Garden runs close to the canal and on the south-side is the finely laid out grounds of the Madras Cricket Club with a decent pavilion. Cricketing annals of this ground is as matchless as memorable and many a whining school-boy can be seen playing the truant and flocking its precincts during the cricket season to see his favourite player, either wield a sparkling bat or bowl devastatingly. To the south of P. W. D. buildings are the Presidency College Grounds and the buildings built in Italian Renaissance style, a college with a grand teaching record. To its west but separated by Buckingham canal is the Victoria Hostel belonging to Presidency College and the Pycrofts Road runs to its west stretching through the heart of Triplicane.

Triplicane is a crowded suburb, whose notable feature is the Parthasarathi Temple with a tank in front. Tirumangai Alwar, one of the twelve Vaishnava saints whose date is given as the 8th Century A.D., in a verse about the temple, has sung of this temple as having been founded by a Pallava King. It had been successively renovated by Cholas, Pandyas and Vijayanagar kings and restored finally in 1564.

The big mosque in Triplicane which is the biggest in the City, is an attractive looking Moslem centre of worship. To the south of Pycroft's Road on the marina, we reach the old structure known as 'Ice House' used originally to store natural ice brought by sea, in Company days. Close by it is

the Lady Willingdon Training College for women teachers and next to that after a stretch of space is the group of buildings known as the Queen Mary's College for women. The Ice House Road, now re-named Dr. Besant Road, is the southern limit of Triplicane. Lloyds Road and Edward Elliots Road are parallel roads further on. To the south of the last mentioned road, we have the offices of the Chief of Police and little to the south of this Marina ends. Then, the San Thome Road starts almost from the ancient cathedral with Portuguese associations and with architectural elegance and relief carvings. Some other churches in San Thome which are worthy of note are Luz Church situated about a mile to the west, Rosary Church of later date, and Churches of St. Lazarus and Madre De Deus towards the south.

To the west of San Thome, contiguously and continuously is the locality of Mylapore whose nucleus is the Kapaleswara Temple. The representation of the miracles that Gnanasambandar, the Saiva boy-saint performed and the bronze statues of 63 traditional saiva Nayanars who have an annual festival in their honour and the small shrine near by dedicated to the divine poet Tiruvalluvar, the author of Kural, a 'vade mecum' of sociology and morality, lend some sentimental charm to this locality. Mylapore is a great place both for Saivas and Vaishnavas and is the locality of the Brahman bourgeoisie. A beautiful car street runs round the temple.

San Thome stretches northward over swamps upto Adyar river which is crossed by the Elphinstone Bridge. On the southern side is the extensive compound of the Head-quarters of the Theosophical Society extending upto the sea and housing a fine Oriental Library and Lecture Hall, all of which owe their popularity and importance to the unflagging zeal of Dr. Annie Besant. The Kalakshetra in it, under the presidentship of Rukmini Devi, has retrieved the dignity of the fine arts, especially classical dancing, from the low depths to which it had fallen.

South of this Society is Elliot's Beach, the favourite resort of sea-bathers. Running due west from here and joining Mount Road is the Elliots Beach Road to the North of which are the Colleges of Engineering and of Technology ; to its south, we have the Government House estate which is the present residence of the Governor of Madras.

The cultural activities of Madras are best brought out by the countless societies and sabhas it has for the advancement of arts, music and letters. In fine, Madras is a veritable Goshen for the benighted peasant whose brain is besotted by the 'cussedness' of the crafty rich.

KALAKSHETRA—ADYAR

Visitors to Madras who are enterprising enough to take bus or taxi to Adyar, to see the fine library and beautiful grounds and shrines of the Theosophical Society there, now have usually a further goal to pursue, the temple of the Arts and Crafts over the road. Here they find a busy hive of workers and devotees, living the ashrama life in a beautiful simplicity.

Srimathi Rukmini Devi has created here something unique and precious, rarely perfect in its results on the young students who enter. It is designed to be international in scope, but draws its inspiration mainly from Indian sources, and naturally works first through the Indian classical forms of art. But it may well prove to be world-wide in its results, for it marks a re-dedication of art to religion in its highest and broadest sense—not to any religion, but to the Higher Self of Man and Nature. Everywhere, even in India herself, art has been prostituted, to commercialism and open vice, but Srimathi Rukmini Devi purifies and exalts it, yet leaves it not cold and unattractive, but throbbing with life and innocent charm, warm with pure devotion.

To return to Kalakshetra as it appears to a visitor, noble trees everywhere, shade, rustic cottages whence come strains of veena and other instruments, and voices raised in song; but most interesting of all are the halls devoted to the practice of dancing. During their years of tuition in Bharata Natya and Kathakali the girls unfold a rare type of spiritual beauty, inseparable from their joy in their art. Two senior pupils, who are at the end of their courses, dancing together with unerring precision and grace, seem like jewels in a perfect setting. The highly intricate movements lack nothing of vigour even in the heat of Madras, but one is conscious of no strain—only of joy in self-expression.

Pupils of Kalakshetra stay for four years to take the full course, and are educated not only in music and dancing, but in the usual literary subjects, English language and literature and elocution. Certainly, the finished products seem highly polished young people, with pose and self-confidence. It is particularly interesting to note that boys too are being received for training in increasing numbers, and seem to benefit fully as well. This co-education is in so natural and pure a setting that no mischief seems possible.

THE FORT MUSEUM AND THE ART & ARCHAEOLOGY EXHIBITION

The Fort Museum which will be a permanent feature of the activities of the Department of Archaeology, Southern Circle, was brought into being by the Department at the Fifth Session of the Central Advisory Board of Archaeology held at Madras on the 2nd February 1948. It was made attractive by an Art and Archaeology Exhibition, which paved the way to a real appreciation of the archaeological and art treasures of South India.

Madras, once a favourite home of the pre-historic man, was incidentally also the prize most coveted by the rival European powers in the latter half of the 17th century. The Coromandel Coast has, from time immemorial, been a famous trading centre. The maritime powers of the 17th century, the Dutch, the Portuguese, the Danes, the French and the English, each in turn wanted to establish their supremacy over the area. The result was a bitter struggle in which local rulers were also drawn in. Ultimately, the English came out successful after nearly a century.

There has been a great need for a museum which would exhibit the antiquities illustrating the historic evolution of the province since the days of the East India Company. The Department of Archaeology attempted to meet this need by organising the present Museum within the Fort St. George. The complexity and magnitude of the project of starting such a Museum are great in themselves, and we have only laid its bare foundation; the super-structure is yet to be built.

Some two years ago, Col. D. M. Reid suggested the establishment of such a museum and himself moved in the matter. Since then, we have approached various institutions and individuals including the Government Museum, Madras, the St. Mary's Church, Fort St. George, and the Army Authorities, and H. E. the Governor of Madras and more specially the Provincial Government. They helped us with many exhibits and we are happy to announce that all of them have been appropriately displayed.

The best section of the Fort Museum at present is the well organised Armoury section. The weapons of war collected from various sources are at present housed in the ground floor which forms the Armoury Section. The pikes, musketoons, cannons, guns, chain-shot etc., now in the Armoury, either belonged to the English East India Company or were captured by them in the many battles which they had to fight in order to establish their supremacy over the rival European powers and the local rulers. The period of which they are reminiscent is the latter half of the 17th century. Most of these have been presented permanently by the Government Museum, Madras, on selection by Col. Reid. A few of these have been contributed by the Officer-Commanding, Madras Sub-Area, stationed in the Fort, His Excellency

Lieut. General Sir Archibald Edward Nye, the Governor of Madras presented to the Fort Museum, the East India Company's Chinaware, the colours of the King's and other British Regiments disbanded from time to time. The records of the St. Mary's Church which include among other things a marriage register recording Robert Clive's marriage with Margaret Maskelyne and Strynsham Master's Bible of 1660 and the precious silverware of which the Yale dish (1687), Goldsborough dish and flagon (1698) and the alms dish (D.O.C.) are noteworthy acquisitions, were loaned by the Rt. Rev. A. M. Hollis, the Bishop of Madras.

The five interesting stuccos presented by the Hon'ble Mr. Justice Bell (3 heads and 2 figures) were obtained from the site of a Buddhist Stupa about seven miles south of Landikotal, Khyber Pass. They date from circa 480-600 A.D. and represent the best period of the Buddhist culture in that area.

The model of Fort St. George (1820-1862) which is a picturesque piece of craftsmanship, can be seen at the northern end of the Long Hall, otherwise called the Exchange Hall.

The Chief Secretary has kindly consented to exhibit more than forty etchings of Daniel, belonging to the Secretariat. Among these can be seen etchings of many ancient buildings which are no longer in existence and whose environments have changed beyond recognition. The collection includes two large paintings, one of the storming of Seringapatam and the other, the earliest painting of Fort St. George.

Two of the most interesting paintings existing east of the Suez, adorn the Long Hall. One, that of Sir Samuel Auchmuty (1756-82) is by the famous painter Sir Thomas Lawrence and the other is of Arthur Wellesley by an equally well-known painter, John Hoppner. In this very hall were once hung, very appropriately the four paintings of Sir Eyre Coote, General Meadows, Lord Cornwallis and the Marquis of Wellesley. They are now in the Banqueting Hall and the Museum will certainly be the poorer if these are, as is apprehended, removed to the Victoria Technical Institute.

II

The Art and Archaeology Exhibition in the Fort Museum was organised for the education of the public having regard to the abundance of the treasures of art, archaeology and sculpture of South India. Mr. V. D. Krishnaswami, Superintendent of Archaeology, Southern Circle, secured the support of the President, H. R. E. Board, Rao Bahadur T. M. Chinnayya Pillai who readily co-operated and helped Mr. V. M. Narasimhan, the Consulting Architect to

FORT MUSEUM



Rear Admiral Earl Mountbatten of Burma, Governor-General of India, being received on arrival at the Fort Museum, on the 28th January, 1948.

the Board to get into touch with the authorities of ancient Maths and temples in securing on loan their holdings of antiquities for arranging them attractively in the Main Hall. In view of the extraordinary value of the antiquities, a special section was allotted to them. About thirty four temples, including those of Srirangam and of Madura as well as the two great Maths of Tiruvaduthurai and Dharmapuram, have taken an active part in this work and co-operated zealously. Among the exhibits brought by them, some could not be put on display for lack of room. Those placed on view are stone and bronze sculptures from the 11th century onwards, statues of ancient kings, remarkable carvings in ivory, ancient conches from the Sri Ranganatha Temple of Srirangam dating back to the early 17th century, fine carvings from the ivory palanquin of the deity of Kāl-Alagar at Alagarkoil, wood carvings of Rathas of the same age, coins of medieval and later times, Spatika Lingas, copper plate grants from about the 13th century and manuscript records, sandalwood chamarams carved ivory jewel boxes and old locks, etc. Weapons from the armouries of Tanjore, Srirangam and Madura and from the estate of Karvetnagar form also an attractive element of the exhibition.

The arrangement of the images in the hall is on a principle which brings out their spiritual symbolism and their aesthetic appeal. The idea is to represent schematically a king standing in worship before the deities of two shrines opposite to him, one a shrine of Vishnu on one side and another of Siva on the other. A fine bronze statue of Vijayaraghava, the last of the Nayak rulers of Tanjore stands with hands clasped in adoration of the Vishnu and Devi images from Negapatnam and of the Somaskanda group from Dharmapuram Math. In between, there are a Garuda and a Nandi, a chakra and a trisula placed between the king and the images. Behind the Vishnu group is a fine dancing Balakrishna also from Nagapatnam, and behind the main Somaskanda group is another from Tiruvelvikkudi. Just as the Nataraja Sabha is on one side, in an Iswara shrine, so in the imaginary shrine, a series of five Natarajas are arranged as if they stood in the Nataraja Sabha. In what may be called the Ardha Mandapa of this imaginary and schematic shrine, there are placed a series of images in bronze from a number of temples. Among these the more important are the splendid group of Kalyana Sundara from Tiruvelvikkudi of the 13th century A.D., a superb Tripurasamharamurti of about the 12th century and a series of Kiratha-Murtis from the 11th century to the 16th century, the Veenadhara Dakshinamurtis of the same age, superb Devis from the 11th to the 17th centuries and fine Balakrishnas and Vishnus of the 15th or 16th century.

These constitute a collection of splendid pieces which may best be appreciated by a personal study. One of the Natarajas, though of a late date and perhaps not in the best style of sculpture, is notable for a Panchamukha vadya (corresponding to the Kudamuzha of Tamil music), which is placed



Vrikshika—sculpture in stone from Tribhuvanam—16th century A.D.

on the pedestal of the image as being played on by a four-armed musician. This shows how high that musical instrument ranked in ancient times. A series of Karaikkal Ammaïs from different temples and of different ages stand together in excellent representation of a story famous in legend. Quite a large number of images of Alvars and Nayanmars are arranged in sequence. There is also a Chandikeswara of remarkable beauty and a Tirumangaimannan of powerful and devout aspect.

Among the ivories from Srirangam is a fine figure of an European in the costume of the early 17th century accompanied by a page and a Negro slave, as was the practice in those days. Quite a number of other ivories depict some Nayak Kings or chieftains dallying with their consorts. Apart from these are fine carvings of Vishnu and Siva and their attendant deities. A series of wood carvings of high value from Koyambedu and the Dharmapuram Math are also on display.

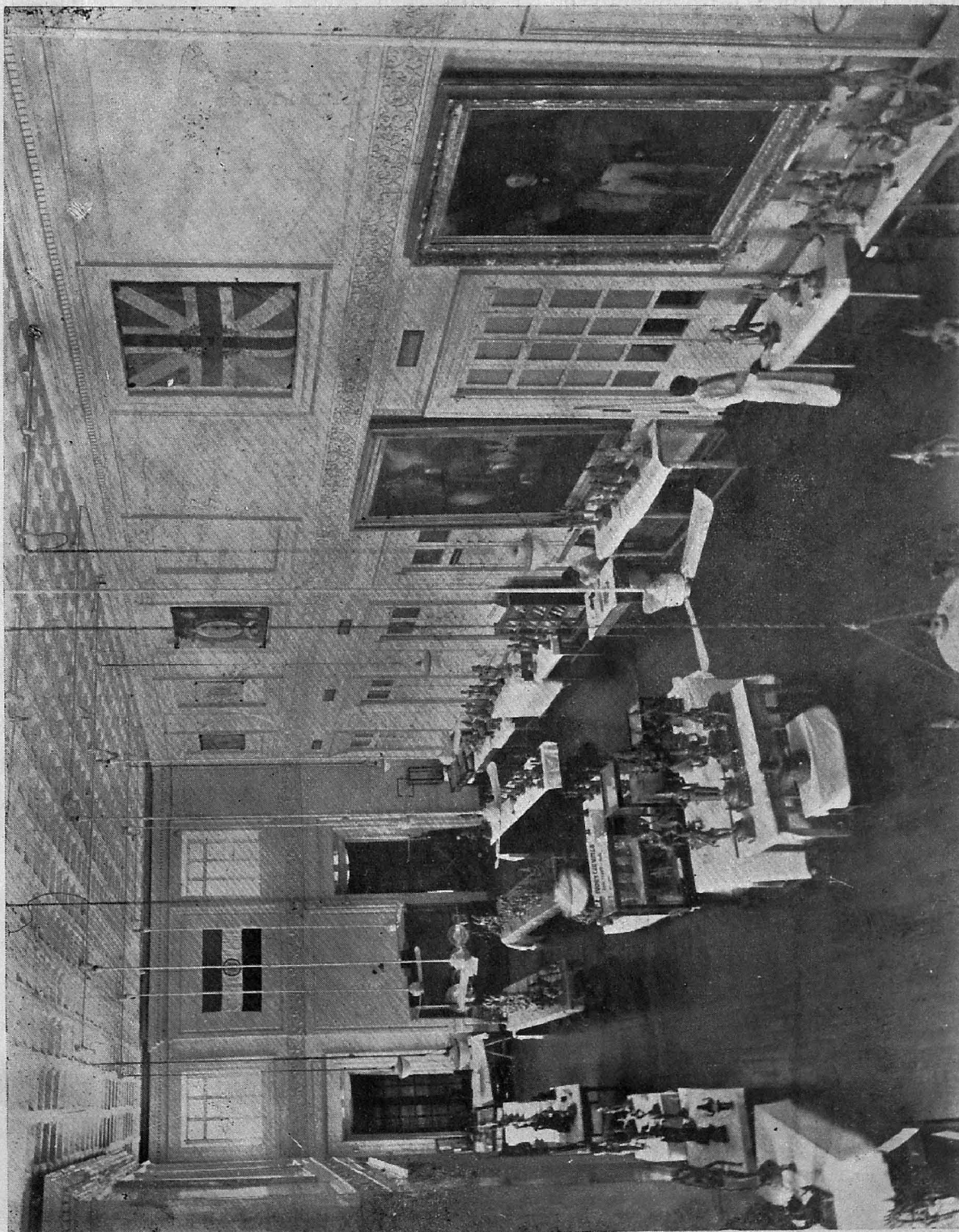
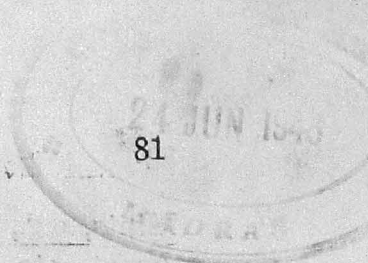
To enable the visitors to study these relics of ancient Indian arts and crafts against a background of the present day arts and crafts, a small collection selected by Mr. D. P. Roy Choudhury, the Principal, School of Arts, and Crafts, is exhibited in the ground floor. These include ceramic ware, ivory inlay work in wood, printing in cloth and leather.

III

Rao Bahadur Dr. B. S. Baliga, Curator, Madras Records Office, Chittoor, has exhibited many interesting documents displaying the calligraphy of notable historical personages like Robert Clive, and Arthur Wellesley and some old records which give in detail the transactions of the past. Among these (1) the plan of Hyder's Camp (1779), (2) the original letter written in Tamil by the Polygar of Madura to the Polygar of Nattam dated 1-11-1780, (3) the specimen of old cypher dated 16-2-1783, (4) Ananda Rangam Pillai's Diary Vol. 1, (5) original letters of Robert Clive, (6) charter creating the bishopric of Madras dated 30-6-1835, (7) Sir Thomas Munro's minute recommending the appointment of natives in the office of the Board of Revenue dated 9-4-1872 etc., are particularly interesting.

IV

Rao Bahadur S. T. Srinivasa Gopalachari, the well-known antiquarian and Numismatist of Madras, has exhibited several interesting and valuable objects from his collection. Terra-cotta head from Susa (8th century B.C.) and from Kashmir, Gandhara and Gupta sculptures, Pre-historic Pottery from the Salem District (2nd century B.C.), coloured Stones from the Coimbatore District, Early Punch-marked coins (silver and copper) including Adyaradha, Bent-bar, minutiae, and Bezvada Types, cast-coins of Ancient India, Hook-money from the Persian Gulf, Greek and Roman coins found in India, and in Ceylon, Andhra, Pallava, Chalukya, Vishnukundin, Chola, and Vijayanagar etc., coins, Mughal coins (Gold, Silver and Copper) bearing South Indian



A view of the Art & Archaeology Exhibition in the Main Hall.

Mints, e.g., Chennapatan, Mailapur, Masulipatam, Imtyazgar, Quamarnagar, Arcot, etc., other Muhamedan coins with rare South Indian mints, e.g., Chandarpatan, Mudgol, Ganjikota, Mangalore, Hisserpore, etc., coins of the Sultans of M'bar (Madura), coins issued by the European Companies in India, including rare Indo-Portuguese and Indo-Danish Coins in *Lead*, war medals, Historical Records containing original correspondence (in English, Mahratti and Urdu) between the Government of Madras and the Raja of Tanjore, Old Palm leaf Manuscripts, and Copper Plate grants, wax seals, two Pallava Sculptures, South Indian bronzes representative of the Pallava, transition, Chola and Vijayanagar periods, including the rare portrait piece with inscription of the Boy-king Kulottunga Chola III (1178-1216 A.D.) old Persian pictures, and paintings in ivory, old ivory, Tanjore Drawings, old-arms, Bidar-ware with the Kalima, old Brassware with Urdu writing, Dutch Tobacco Box (dated 1756), old China, bearing the arms of the E.E.I. Co., Chamberlain's Worcester, bearing the name of the Nawab of Carnatic and his Bai Sahiba with date, old Chinese enamel on copper and a Postal Envelope showing the date of the capitulation of Kut in the First Great War.

Messrs Manikkam and Manian Natesan have exhibited a Nataraja and several other interesting Bronzeware and fine stone sculptures, old arms, and varieties of South Indian lamps with a big dendriform lamp with several small lamps pendant on chains.

V

Messrs Parry & Co., one of the earliest established European firms in India have contributed, besides other things, a photograph, which, according to them, is the earliest (1881) panoramic view of Madras before the present High Court was built. They have also exhibited their oldest records and ledger books, dating from 1782, which are very interesting indeed.

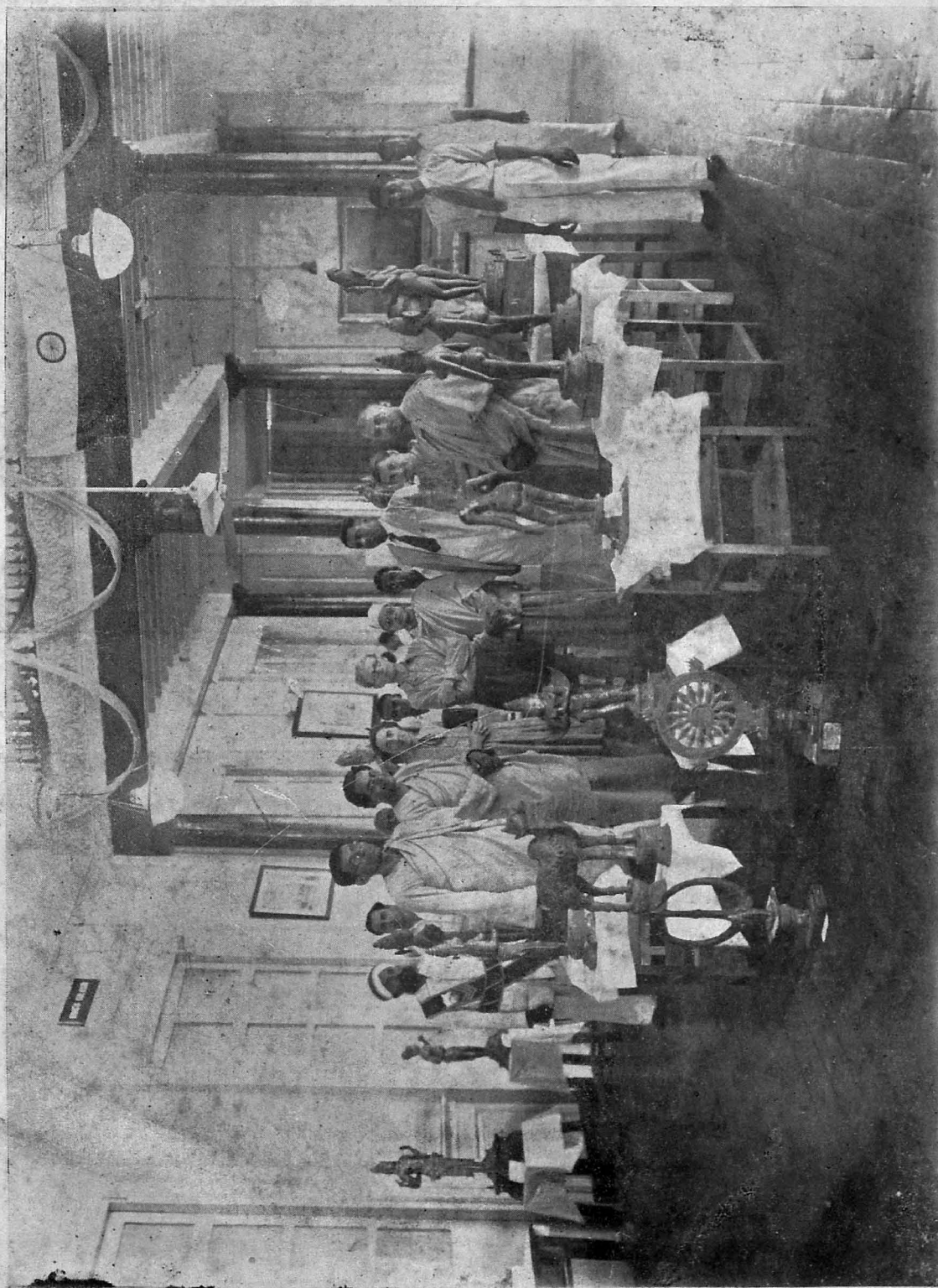
Rev. W. H. Warren of the Diocesan Press, Vepery, has exhibited some editions of the earliest Tamil printing which we owe to the pioneering foreign Christian missionaries like Fabricius, Shultz, Ziegenbalg and others, who had not only thoroughly learnt the Tamil language, but even produced dictionaries and excellent translations of the Bible in Tamil.

VI

Lastly the Archaeological Section of the Exhibition displaying the Departmental activities, consists of (1) the development of Temple Architecture in Tamil Nad from the Pallava, through the Chola, Pandya and Vijayanagar times, (2) Brahmagiri views showing the systematic excavations conducted by the Department in March-May 1947, (3) types of megalithic monuments in Cochin, Pudukkottai and Chingleput, revealed as a result of a megalithic survey conducted by the Department during the last three years (1945-47), (4) the photos of the mural paintings of the Brihadiswara temple

24 JUN 1843

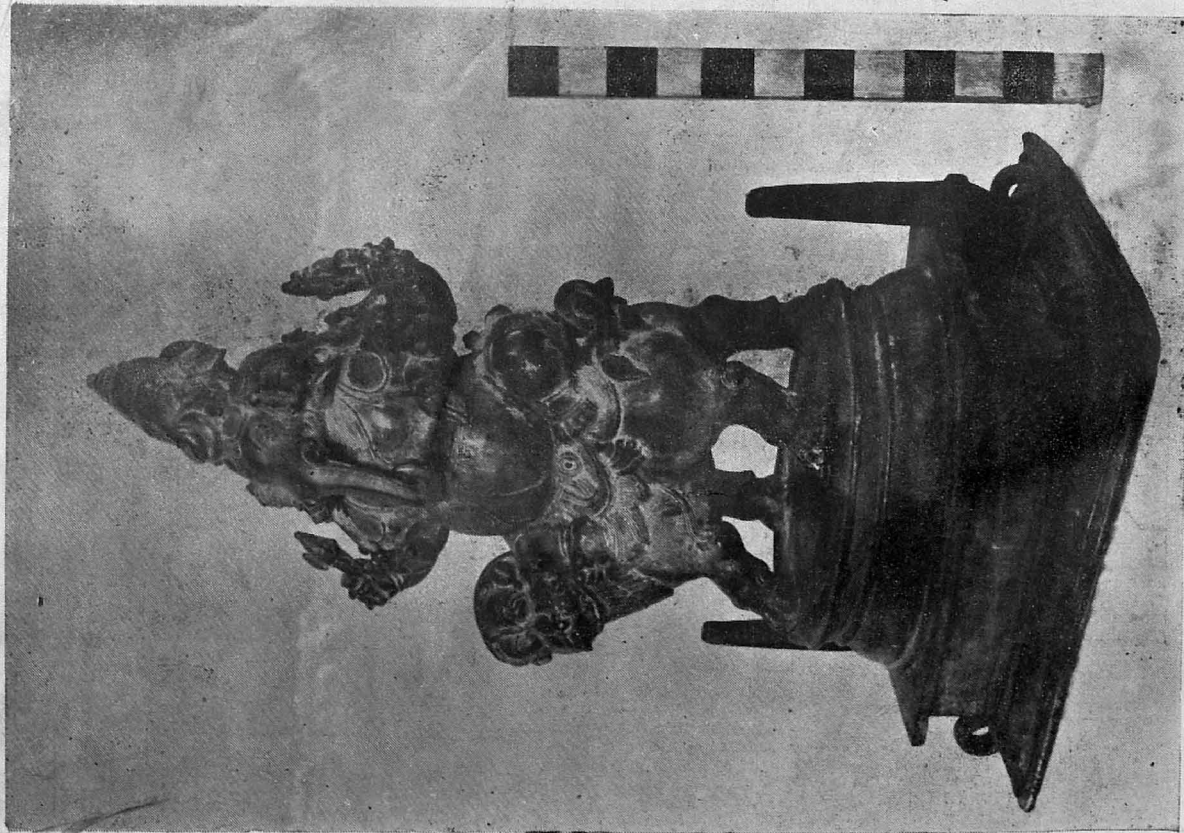
MADRAS



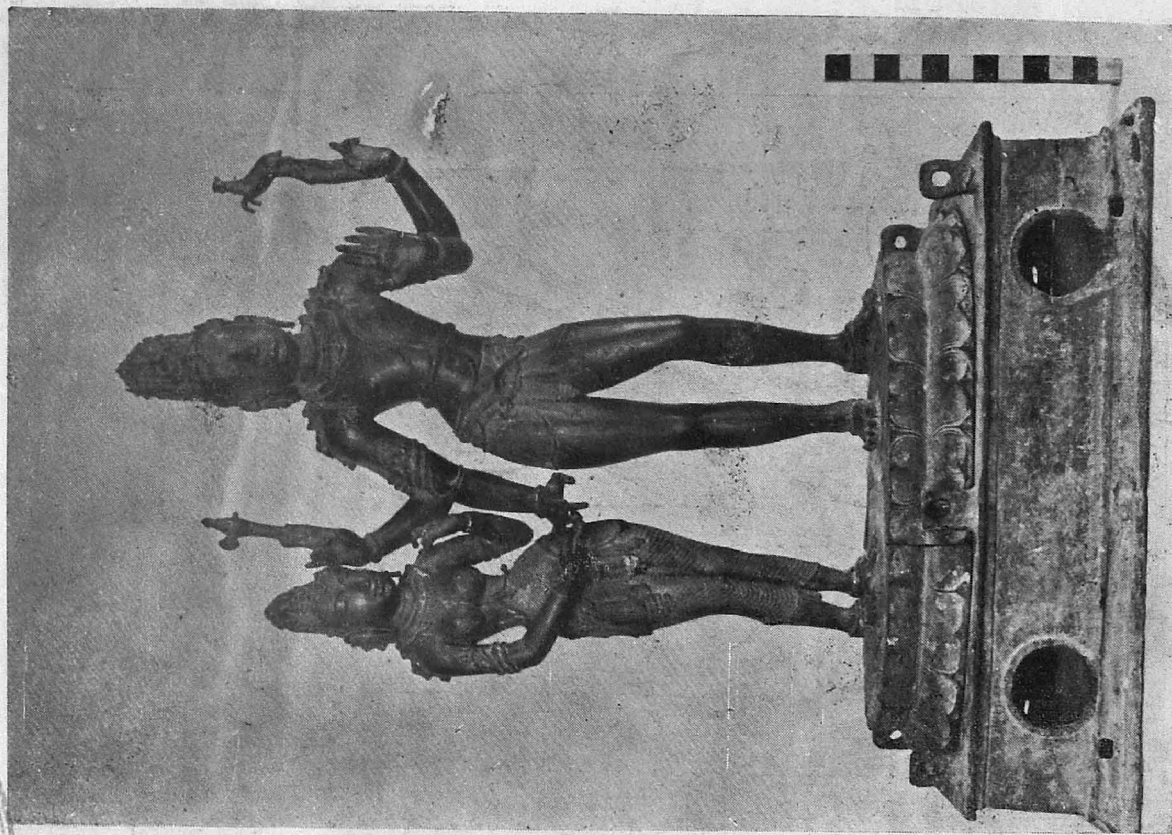
The visit of the Indo-British Cultural Mission to the Fort Museum and Exhibition.

24 JUN 1943

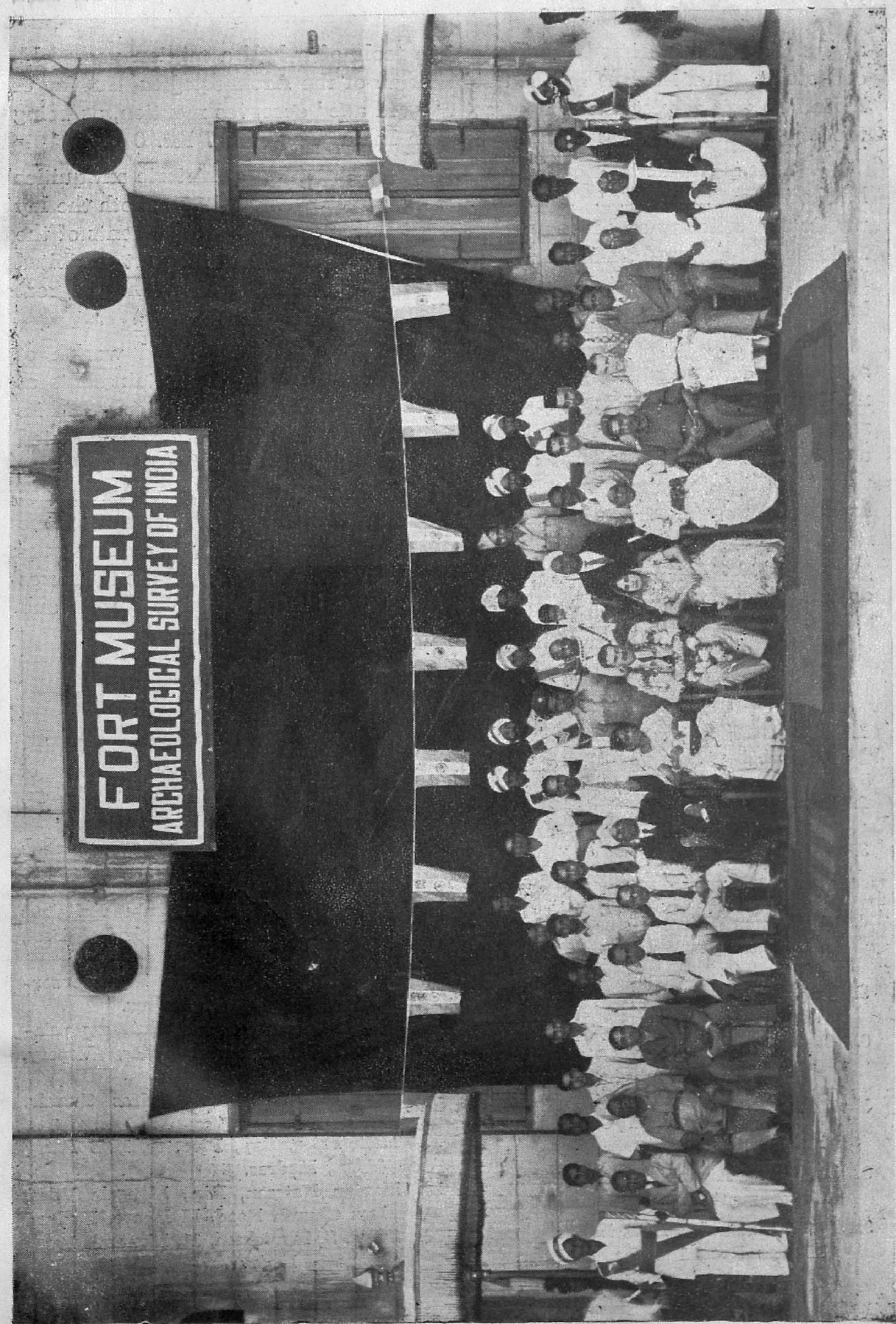
ADRAS



Pancha Mukha Vinayaka from Nagapatnam.
15th century A.D.



Kalyana Sundara from Tiruvelvikkudi.
13th century A.D.



Photograph taken on the occasion of the visit of H. E. Lieut-General Sir Archibald Nye, Governor of Madras.

at Tanjore, (5) specimens of Stone Age tools of a half a million years old, collected around Madras by the Prehistorian of the Archaeological Survey of India. In this connection a mammoth 'hand axe' deserves mention, as being the biggest and heaviest known so far in India, weighing 7 lbs. 6 ozs.

This is the first time that such a large Exhibition of historic antiquities has been held in Madras. It is attracting large crowds of visitors both the lay public and scholars and it is a happy sight to see a number of students of the Arts School engaged assiduously in sketching the works of high art exhibited here. It is gratifying to note that the public of Madras are evincing great interest and appreciation of the art collection in the Museum.

The South has been noted for its gorgeous temples and wealth of sculptures and paintings as well as for the abundance of entertainments at music and dance characteristic of their periods. But time has not only laid its ravaging hand on these sculptures and paintings but has generally effected a change from those old days of glory. Exhibitions such as this help to draw the attention of the people to their past and provide them with opportunities to survey and revive the glory of our ancient civilization by means of these relics of our ancestors. It is to be hoped therefore that artists and connoisseurs alike will patronise the Museum and make it the storehouse of all the treasures of our great heritage so that it will serve the largest possible public and stimulate the people to greater achievements.

DONORS OF EXHIBITS TO THE FORT MUSEUM AND ART AND ARCHAEOLOGY EXHIBITION

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|---|--|
| 1. His Excellency Lieut.-General Sir Archibald Edward Nye, G.C.S.I., G.C.I.E., K.C.B., K.B.E., M.C. | 10. Sri V. R. Chitra, Hony. Editor, Silpi. |
| 2. The Rt. Rev. A. M. Hollis, Bishop of Madras, Fort St. George, Madras. | 11. Dr. D. V. Subba Reddy, Professor of Physiology, Madura Medical College, Madras. |
| 3. The Hon'ble Mr. Justice J. A. Bell, M.C., Bar-at-Law, Judge, High Court, Madras. | 12. Rev. W. R. Warren, Diocesan Press, Church Road, Vepery, Madras. |
| 4. K. Ramunni Menon, Esq., C.I.E., I.C.S., Chief Secretary to the Government of Madras. | 13. Rao Bahadur T. M. Chinnaya Pillai, President, Madras Hindu Religious Endowments Board, Cathedral Post, Madras. |
| 5. Brigadier, J. C. Katoch, Commander, Madras Sub-Area. | 14. Mr. L. J. Whitluck, Dy. Port Conservator, Port Trust, Madras. |
| 6. Capt. K. M. George, Station Staff Officer, Fort St. George, Madras. | 15. Rao Bahadur S. T. Srinivasagopalachariar, Sambanda Vilas, Vepery, Madras. |
| 7. Sri. D. P. Roy Chowdhury, Principal, School of Arts and Crafts, Egmore, Madras. | 16. Late Officers of the Madras Guards, Madras. |
| 8. Dr. A. Aiyappan, Superintendent, Government Museum, Egmore, Madras. | 17. Main Price, Esq., Director, M/S Parry & Co., Madras. |
| 9. Rao Bahadur Dr. B. S. Baliga, Curator, Madras Record Office, Chittoor. | 18. Manian Natesan, Esq., Mangala Vilas, Luz Church Road, Mylapore, Madras. |
| | 19. Sri T. S. Manickam, 11, Montieth Lane, Egmore, Madras. |

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|---|---|
| 20. Assistant Archaeological Chemist in India, Tanjore. | 23. Southern Circle (D.A.), Madras. |
| 21. Excavations Branch (D.A.), New Delhi. | 24. C. S. Piran, Esq., Killai, via, Annamalainagar. |
| 22. Exploration Branch (D.A.), Madras. | 25. Rajesri Venkaji Rajah, Tanjore Palace. |

HINDU RELIGIOUS ENDOWMENTS BOARD AND SOUTH INDIAN MUTHS AND TEMPLES

Muths

1. Sri Tiruvaduthurai Muth, Tiruvadamarudur, Tanjore District.
2. Sri Dharmapuram Muth, Dharmapuram, Tanjore District.

Temples

Tanjore District

Kumbakonam

Tiruppurambyam

Tiruvadamarudur

Sundaraperumal Koil

Tiruvelvikkudi

Mayavaram

Tiruvidaikali

Tranquebar

Negapatam

Tiruvavur

Kivelur

Kilaiyur

Tevur

Tiruthuraiyandi

Idumbavanam

Tanjore

Tiruvadi

Trichinopoly District

Srirangam

Tirunarayanapuram

Madura District

Madura

Chingleput District

Koyambedu

Tirupporur

Tiruvanniyur

Chittoor District

Tiruthani & Puthur

Kalahasti

Madras District

Chintadripet

George Town

Sri Adi-Kumbeswara Temple

Sri Sarangapani Perumal Temple

Sri Lakshminathaswami Temple

Sri Mahalingaswami Temple

Sri Sundararaja Perumal Temple

Sri Manavakeswara Temple

Sri Mayuranathaswami Temple

Sri Subramanyaswami Temple

Sri Masilanathaswami Temple

Sri Kayarohana, etc., temple

Sri Tyagarajaswami Temple

Sri Akshalingaswami Temple

Sri Arunachaleswara Temple

Sri Devapuriswara Temple

Sri Bava Aushadeswara Temple

Sri Sadgunanathaswami Temple

Tanjore Palace Devasthanam

Sri Panchanadiswara Temple

Sri Ranganathaswami Devasthanam

Sri Vedanarayana Perumal Devasthanam

Sri Kalalagar Temple

Sri Minakshi Temple

Sri Kudal-Alagar Temple

Sri Kodkaliswara Temple

Sri Kandaswami Temple

Sri Marudeswara Temple

Sri Karvetnagar Trust Estate

Sri Kalahastiswarar Temple

Sri Adipurivash and Sri Adikesava Temple

Sri Chennai Malleswara and Sri Chenna

Kesava Perumal Temple

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